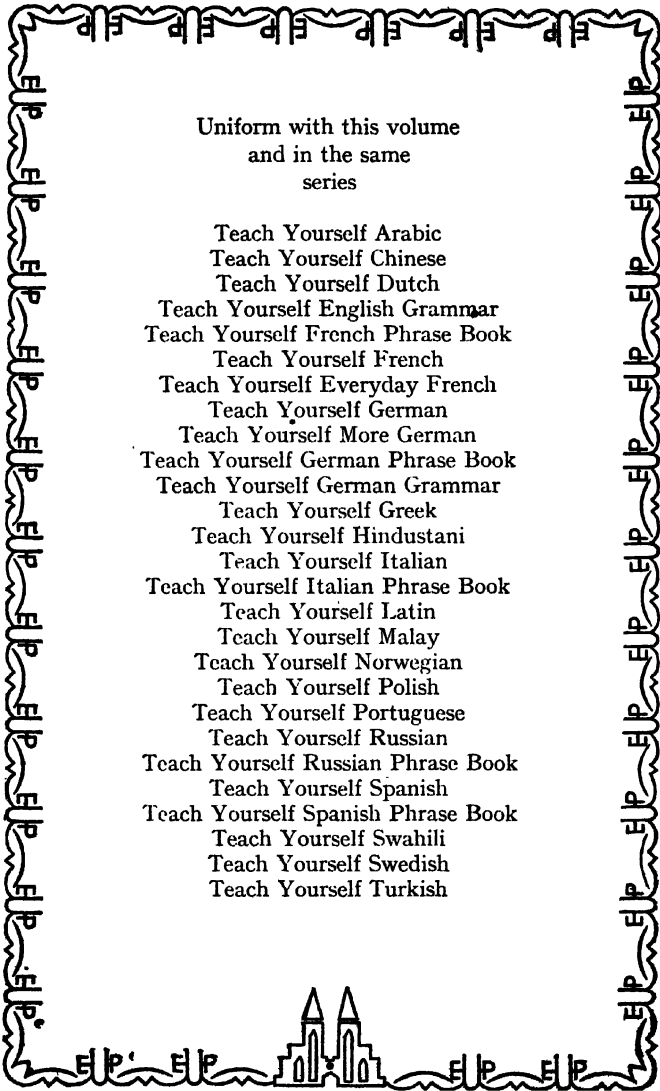


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HEBREW



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TEACH YOURSELF
H E B R E W

By
PROFESSOR R. K. HARRISON, Ph.D.,



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AUTHOR'S PREFACE

HEBREW may seem to present a number of initial obstacles to the aspiring student. Its appearance is strange to those unfamiliar with Semitic languages, and it lacks almost all contact with the grammar and syntax of Classical or modern European languages. The alphabet is unfamiliar at first sight, and some of the letters are apt to be confused. Writing vocalised consonants from right to left is strange to the majority of people; the ring of Hebrew words and phrases, particularly when guttural letters are enunciated, is equally unfamiliar.

Another difficulty might appear to subsist in the trilateral nature of most Hebrew roots, so that to a beginner they not only sound alike, but would also seem to require a considerable amount of mental effort to fix them accurately in the memory. Furthermore, the virtual absence of compound forms demands a separate Hebrew word for verbs which to us may express the same root idea, a factor which again appears to make for excessive memory work.

Many such ideas arise through a beginner's unfamiliarity with the language, *but the student may be assured immediately that his efforts will bring a quicker dividend in the form of an ability to translate the original than would be the case with Classical and other languages generally.* A further merit is that previous experience in language-study is not essential; in fact, it may even be disadvantageous, and the majority of students grasp the principles of Hebrew grammar readily when only the mother-tongue is known. It is true, of course, that the study of any language requires enterprise, effort and perseverance, and in this respect Hebrew is no exception.

All students welcome the comparative smallness

of the Hebrew working vocabulary. Grammatical forms are quickly recognised as schematic, and once the primary rules have been mastered, they can be applied with almost mathematical regularity and precision to produce the required parts of speech. The verb paradigm is remarkably unelaborate, with its two themes expressing completeness or incompleteness, along with their characteristic modifications, and contrasts favourably with the complex verbs of Latin and Greek. There are two genders only, and no case-endings of the sort found in other languages. Hebrew syntax has rejected the elaborate formulation of subordinate clauses for a series of simple sentences coordinated by the copulative conjunction. This has given simplicity and vividness to the language, making it a powerful vehicle for conveying fundamental spiritual truths.

These factors largely compensate for the unfamiliarity of the language, and are always encouraging to the beginner. The author has endeavoured at every stage to introduce the various principles as clearly and attractively as possible, and has stated the main rules of articulation and grammar before attempts are made to translate phrases and sentences. In the writer's teaching experience this has worked most effectively with beginners, as it appeals to the rational processes of the mind.

Of a number of current systems of transliteration, what appears to be the least complex has been adopted. The mass of detail which characterises advanced Hebrew grammars has been avoided in the interests of presenting basic grammatical principles simply. This procedure imposes obvious limitations on the work, which nevertheless, as an introductory manual, may encourage the student to master what Ewald described as "the eternal mother-tongue of all true religion."

INTRODUCTION

A CERTAIN professor at an English University is said always to commence his initial lecture on the Hebrew language with the words, "Gentlemen, this is the language which God spoke". Since substantial portions of the Divine revelation were given through the medium of this language, it is disconcerting to encounter such a marked resistance amongst Christian students to the diligent study of Hebrew.

The present writer feels that one reason for this state of affairs is the complexity and obscurity of the bulk of grammars published in the last century, and the present book is an attempt to state the basic principles of what is, after all, a comparatively uncomplicated language, as simply as possible.

Since Hebrew is now the official language of the State of Israel, it has gained in importance during recent years, and this fact makes its study a matter of more than purely antiquarian or theological interest.

The student will have sufficient equipment to study the simpler prose passages of the Old Testament when he has mastered the contents of the book, and in addition he will derive greater benefit from subsequent perusal of such works as Gesenius-Kautzsch-Cowley, for the finer points of the language as met with in more advanced Hebrew prose and poetry.

This, then, is a book for beginners, and whilst the writer makes no claim whatever to originality of content or presentation, he trusts that the simplified arrangement of the material will be of assistance to students, and especially to those who are endeavouring to learn Hebrew through private study. The chapters follow the order observed by the majority of grammars, and for the first few chapters the Hebrew words are transliterated as they occur, to

enable the student to grasp their pronunciation and inflection. Proper names and technical terms are fully accented when they first occur, but subsequently they carry the minimum of accentuation, in order to simplify the format. The Divine Name is left unpointed throughout, and certain phrases are repeated in the exercises in a manner similar to the Biblical idiom.

A pocket lexicon suitable for beginners is the Hebrew-English lexicon published by S. Bagster and Sons, while for more advanced study the Oxford Hebrew Lexicon (Brown, Driver and Briggs), or the excellent two-volume work, *Lexicon in Veteris Testamenti Libros*, by Koehler and Baumgartner, will be found to satisfy all normal requirements.

I wish to acknowledge the kindness of a Canadian scholar, Rabbi David Kirshenbaum, of London, Ontario, in reading the manuscript and making suggestions for the improvement of this work. I am indebted to the Rev. J. M. Wilkie, M.A., B.D., formerly lecturer in Hebrew in the Universities of Durham and Cambridge, for his kindness and diligence in correcting the proofs.

A number of changes in the arrangement of the material have been suggested by scholars to whom the book was submitted in proof, and the majority of these modifications have been incorporated, so as to make the book as useful as possible within its obvious limitations. In this respect I am particularly indebted to the Rev. Robert Davidson, M.A., B.D., of Aberdeen. My final acknowledgment must be to Mr. Leonard Cutts, Editor of the Series, for his care and consideration in dealing with the book at all stages of its development.

R. K. HARRISON.

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CHAPTER I
THE ALPHABET

Form. Primary or Medial.	Final.	Name.	Trans- literation.	Nu- merical Value.
א		'Aleph	'	1
ב ב		Bêth	• bh, b	2
ג ג		Gîmel	gh, g	3
ד ד		Dâleth	dh, d	4
ה		Hê	h	5
ו		Wāw	w	6
ז		Zāyin	z	7
ח ח		Ĥêth	ḥ	8
ט ט		Ṭêth	ṭ	9
י י		Yôdh	y	10
כ כ	ך	Kaph	kh, k	20
ל ל		Lāmedh	l	30
מ מ	ם	Mîm	m	40
נ נ	ן	Nûn	n	50
ס ס	ס	Sāmekh	ś	60
ע ע		'Ayin	'	70
פ פ	ף	Pê	ph, p	80
צ צ	ץ	Çādhê	ç	90
ק ק		Qôph	q	100
ר ר		Rêš	r	200
ש ש		Sîn, Šîn	s, š	300
ת ת		Tāw	th, t	400

The Hebrew alphabet comprises twenty-two letters, all of which are consonants, and whose shapes in the first instance were similar to the objects which they are supposed to have signified.

HEBREW is one of the north-west Semitic group of languages which also includes Phoenician, Punic, Moabitic and Aramaic. It has considerable affinity with Arabic as well. From a linguistic standpoint, Hebrew was probably at its best in the period which saw the composition of the historical books such as Samuel and Kings, and the pre-Exilic prophets. Aramaic increased in influence particularly after the Exile, and towards the start of the Christian era it supplanted Hebrew as the spoken language of the Israelites.

We will now look at the Hebrew alphabet in some detail, considering each letter separately, and noting the manner in which it is to be sounded in reading.

א must never be mistaken for the letter "a", since it is always a consonant. It is represented by a "smooth breathing" (◌̣), and is similar in nature to the silent "h" in the word "honour".

ב is "bh" and is pronounced like a "v"; בּ is a hard "b" as in "bat".

ג is transliterated "gh", and is pronounced with a slight throaty sound; גּ is a hard "g", as in "get".

ד is "dh" and is pronounced like the "th" in the word "the"; דּ is a hard "d", as in "day".

ה is the letter for "h".

ו represents the letter "w".

ז is the letter "z".

ח is signified by "ḥ", the dot underneath helping to distinguish it from ה. It is pronounced like the

“ch” in the German “ach”, or the Scottish “loch”.

ʈ is transliterated “ṭ”, the dot underneath the letter again serving to differentiate it from a subsequent “t”. It is pronounced as a dull “t” by pressing the tongue to the palate.

ʏ is the letter “y”.

ɕ is transliterated “kh”, and is very similar in sound, though somewhat lighter in tone, to the “ch” sound (tʃ) above; ɕ is a hard “k” as in “kept”.

ɮ represents “l”.

ɹ is the letter “m”.

ɺ is transliterated “n”.

ɻ is represented by “ṣ”, to distinguish it from a subsequent letter (ʃ), and has a dull “s” sound.

ʁ is transliterated by the “rough breathing” (ʁ), and is pronounced with a harsh guttural sound from the back of the throat.

ɸ is “ph”, pronounced like “f”; ɸ is a hard “p” as in “peg”.

ɹ is transliterated “ç”, and has a sharp hissing sound of “s”, like the “ç” in the French word “garçon”.

ɻ is represented by the letter “q”, and the sound is like a “k” or a “q” pronounced from the back of the throat.

ɽ is the letter “r”.

ʃ with the dot over the right hand corner is transliterated “š”, and is pronounced “sh”; ʃ with the dot over the left hand corner is the letter “s”.

ɹ is the equivalent of “th” as in “these”; ɹ is a hard “t” sound as in “tin”.

It must be borne throughout that the sound for-

'Aleph amounts to nothing more than the emission of the breath in preparation for pronouncing the word or syllable of which it is the commencing consonant. When it occurs within a word its effect is much the same as if we were to pronounce the word "re-educate", by pausing slightly after the enunciation of the first syllable, and then stressing the second "e" by a fresh emission of the breath. The sound for 'Ayin is as though one were clearing one's throat, without, however, uttering a clear, deep grunt. Many of these sounds are difficult to articulate, and this is rendered more complicated by the fact that we cannot be absolutely certain of the original pronunciation. Furthermore, our Western articulation is different from that in the Orient, so that each experiences trouble in attempting to pronounce certain words from the other's language. For example, the Semites had a liberal sprinkling of vowel sounds in their words, and seem to have been almost unable to pronounce two or three consonants together. Thus a word like "rhythm" would probably have been broken up into three syllables by placing a very short vowel sound between the "r" and the "h", regarding the "y" as an "i" in sound, and placing a further vowel between the last two letters of the word.

However, our primary aim is not to secure a pronunciation as near as possible to what the original is thought to have been, but to ensure the mastery of a working pronunciation adequate for the articulation of the language as printed. Careful attention to the table of pronunciation will enable the student to acquire a reasonable accuracy in representing the original sounds. The letters with a guttural quality should be enunciated most carefully, as this is not

always easy for Western people to master, to whom the majority of guttural sounds seem alike.

In writing Hebrew we shall use the printed "square" character, so that whilst we talk about "writing" Hebrew we are actually "printing" it. Care must be taken with letters which look alike but which in fact have some characteristic difference. Looking through the alphabet in order we notice that whilst the letters **ב** and **בּ** exhibit some similarity, the **ב** (bh) has a small projection "or" tittle at the bottom right hand corner, whilst the **בּ** is rounded off to make "kh". **ג** (gh) has a slightly angular projection to the left of its base, whilst **גּ** (n) is square at the top and bottom, and thus is to be distinguished from **בּ**, as well as being smaller in size.

ד (dh) and **דּ** (kh, final form) are frequently confused at the start. The latter will be seen to come below the line of writing, whilst the former remains on it. Both must be distinguished from **ד** (r), which is rounded at the top, whereas both **ד** and **דּ** have the "tittle".

The letter **ה** (h) is different from the guttural **הּ** (h) in that the top is closed in the latter, a fact which tends to be a source of confusion. The letter **ה** (th) is unlike both of these in that, whilst it is closed at the top, it has a "foot" at the bottom left hand corner.

Difficulty is sometimes experienced in distinguishing between **ו** (n) in its final form (which drops a little below the line of writing), and the letter **וּ** (w), which has a slightly rounded projection at the top left, and also the letter **ז** (z) which carries a small angular bar on the top, extending to an equal distance on either side. Of the primary or medial

forms, qoph (ק) is the only one to drop below the line. The letter yodh (י) must always be written above the line, on a level with the top of the other letters except lamedh (ל), which is the only one to begin a little above the other letters. If the yodh is lengthened unduly it can be readily confused with reš (ר), and possibly with waw (ו).

Final ם (m) must be written as a square, and in this way will not be mistaken for samekh (ס), which is round, or for teth (ט), which, whilst also round, is open at the top. Primary or medial ם (m) is open at the bottom left hand corner. The letter ץ (‘) has a different curvature from צ (ç), or from its final form ץ (ץ), which drops below the line.

There are five letters which exhibit two distinct forms, which we have designated primary or medial, and final, in our table of the alphabet. These letters are כמנפצ, and when they occur as the initial letters (primary), or when they are found occurring within a word (medial), they are written as above, resting on the line. But when they constitute the last letter of a word, their forms are altered to ךםןץ, coming below the line, with the exception of ם (m). This latter, as we have already observed, is written like a closed square when occurring in its final form.

Six of the consonants in the Hebrew alphabet have an alternative hardened form, which one may produce by inserting a point (·) inside the letters themselves. The consonants thus affected are בגדכפת, *i.e.*, “bh”, “gh”, “dh”, “kh”, “ph”, “th”, but when read with a point (*i.e.*, בגדכפת), they assume a hard sound and are transliterated “b”, “g”, “d”, “k”, “p” and “t”.

We have seen that all the above letters are con-

sonantal in force. In ancient times the Hebrew words were written without vowels in what is called "unpointed" script, so that each word consisted of a group of consonants whose vowel sounds were supplied from memory by the reader. The Hebrews knew, from oral teaching and practice, which vowels were associated with the different words, and it was only after many centuries that a mechanical system of vowel "points" was devised, enabling the reader to pronounce any word without prior knowledge of its sound. Whilst a vowel-less text (*i.e.*, unpointed) might be thought to be fraught with difficulty for the student, it must be remembered that some systems of shorthand at the present time employ the same idea with excellent results in intelligibility. If we were to take, for example, the consonants BT, we should actually experience little practical difficulty in deciding from the context whether the word was BAT, BET, BIT or BUT, and the same would apply to more developed forms.

One of the stranger features of the Hebrew language in occidental eyes is the fact that, in common with all the Semitic languages, it is written across the page from right to left. It is frequently perplexing to beginners to have to commence writing the Hebrew characters from the right hand side of the page, but only a small degree of practice is necessary to become used to this procedure.

On the basis of the information which we now possess, we may begin to write some of the Hebrew equivalents of the English letters in our table of the alphabet. Let us take a number of English consonants, such as "d", "ph" and "l". To write this in Hebrew characters we commence at the right of

our paper and work in the direction of the left, thus ←—— (l) ל (ph) פ (d) ד, making the word דפּל. What might appear to us to be the "last" character (*i.e.*, ד) is actually the first one to be written down, followed by the second, (פ) and third (ל) to the left of it.

Now let us take a group of consonants and transliterate them into square Hebrew character :

1. nphš. 2. mwn'. 3. ph'rç. 4. țzsr. 5. šyrm.

This would be rendered as follows, beginning to write at the top right hand side of the page :

1. נפש 2. מונע 3. פארץ 4. טוסר 5. שירם

A similar principle^c applies to the rendering of Hebrew characters into English, except that in transcribing them the student will begin writing at the left hand side of the page and continue to the right in the ordinary way. For example, a group of consonants such as

1. הן 2. צדיק 3. חלמיסא 4. קארא 5. עלמות

will be rendered into English letters as follows :

1. hn. 2. çdhyq. 3. ḥlmys'. 4. q'r'. 5. 'lmwth.

Care must always be taken to form the Hebrew letters correctly, and to avoid confusion in transliterating those which are similar in sound or appearance in English as well as in Hebrew.

Exercise 1

Practice in writing groups of consonants in English.

1. אתף 2. בלנו 3. קטלם 4. שלחיני 5. משלך 6. ערבינו
7. זפּשלן 8. פלותי 9. צלעפא 10. זרנחם 11. תלטמעין
12. הוכלעים 13. חפּעזיק 14. טיראש 15. שלקאלו 16. דפּטאנן
17. עלישמו 18. סמטשב 19. כצפעיל 20. חזקהמש.

Practice in writing groups of consonants in Hebrew.

1. ḥṭšm.
2. lph's.
3. çrmyw.
4. šnṭḥly.
5. t'ql'my.
6. sbliwy.
7. qphš'tç.
8. dh'rm'ly.
9. pmḥṭš'nwn.
10. krm'sphqy.
11. 'zw'ghn'.
12. ṭršdhmw.
13. bghlšh'.
14. çhwghl'.
15. qmthwy.
16. 'nç'lyn.
17. ḥnbhṭs.
18. thç'nš'm.
19. 'myn'tw.
20. grql'myw.

CHAPTER TWO

VOÇALISATION

UP to the first few centuries of the Christian era, the Old Testament was written in unpointed consonantal Hebrew, with the reader supplying the vowel sounds from memory. As Classical (*i.e.*, Biblical) Hebrew fell into disuse for conversational purposes, it became necessary to devise some system of vocalising the text so as to enable it to be read correctly without any necessary previous acquaintance on the part of the reader with the sound of the words.

This difficulty had been partly met in the unpointed text by the use of certain consonants to indicate the principal long vowels, the particular consonants being he, yodh and waw. In practice this was as follows :

ה signified â ; hence לה was read lâ.

י signified ê and î ; hence לי was read lê or lí.

ו signified ô and û ; hence לו was read lô or lû.

To show that these vowel-letters had a permanently long sound in their pronunciation, the English transliteration is accented by means of a circumflex (^). A knowledge of the context was necessary, of course, in deciding upon the correct word from the alternatives which these vowel-letters



When such letters are omitted in the spelling of words to avoid reduplication of consonants, the vowels are then said to be written "defectively," *e.g.*, **רַע** for **רַעַע**. This is commonly found in the Hebrew Bible.

About the seventh century A.D. a vocalic system was introduced by the Massorettes, a group of people interested in preserving and vocalising the traditional Hebrew text, and who derived their name from the Hebrew word for "tradition". The system consisted of vowel points or signs which were written in and around the consonants so as not to interfere with their traditional sacredness. We will now study them in tabular form for convenience.

Table of Long Vowel Signs

Vowel	Name	Transcribed	Pronounced
ָ	Qāmĕç	ā	As in calm.
ֵ ֶ	Çĕrê	ē	As in obey.
ִ		ĕ	
ֹ	Hĭrĕq (long)	i	As in morphine

Table of Long Vowel Signs (*continued*)

Vowel	Name	Transcribed	Pronounced *
([·]) $\overset{\cdot}{\text{י}}$ } $\underset{\cdot}{\text{י}}$ }	Hōlēm	ō } o }	As in tone.
$\overset{\cdot}{\text{י}}$	Šûrēq	û	As in mute.

Table of Short Vowel Signs

Vowel	Name	Transcribed	Pronounced
$\overset{\cdot}{\text{י}}$	Pātīch	ă	As in mat.
$\underset{\cdot}{\text{י}}$	S'ghôl	ĕ	As in then.
$\overset{\cdot}{\text{י}}$	Hîrēq (short)	ĭ	As in hit.
$\underset{\cdot}{\text{י}}$	Qāmēq Haṭûph	ĕ	As in top.
$\overset{\cdot}{\text{י}}$	Qibbûq	ŭ	As in shut.

The line on which they would be written is indicated to show their relative positions as coming either above or below the line. To acquire the correct pronunciation of the various vowels it will be necessary

to practise saying them very carefully. One will notice from these tables that the vowel hireq has a long and a short form, and also that the same sign (◌◌) is used for a long "a" and a short "o". Whilst this latter may appear confusing, we shall shortly learn a means of differentiating between the two.

The three dots in qibbuç are written at a slight angle, whilst the yodh in full çere (◌◌◌) and hireq (long) are written to the left of, and above the vowel point. Because the consonants yodh and waw are used with points to express the vowel sound, they are said to have homogeneous vowels, and in transliteration this is indicated by a circumflex accent placed over the corresponding English letter. Thus full holem (◌◌◌), defectively (◌◌), is written "ô" as distinct from the alternative rendering of holem as "o". Exactly the same applies to çere. In pronouncing long hireq (◌◌◌) and full çere (◌◌◌) an attempt should be made to recognise the place of the quiescent yodh, analogous to the way in which the personal pronoun "I" is pronounced, when a faint "y" sound is enunciated at the end. The full form of these two vowels, *i.e.*, including the quiescent consonant as well as the vowel itself, is said to be "permanently long", since the form of such vowels cannot be shortened under any circumstances, as opposed to the "tone long" vowels, which are only long in virtue of their relation

to the tone or accent, and which may become short in other forms of the same word.

All Hebrew words must start with a consonant, and when vowels are added, each one is placed in close association with the consonant with which it is to be pronounced, generally directly underneath the consonant. Thus, to write "bā" we would use ב with qameç directly under it, *i.e.*, בָּ. A more complex word "bārā" would be אָרָא, the consonant preceding the vowel in each case, so that it could not possibly be pronounced "bāā", which would need to be spelled in a different way. When the vowel sign for holem is used, it is placed above the consonant, as in מֹר, mōr, or with full holem as in דֹּר, dōr.

When holem precedes א, the point is placed on the upper right of the letter, as with אֹמַר (yō'mär). When it follows the א, the point is placed on the upper left, as in אֹבֶד (‘ōbhēdh). When holem precedes ש, the points coincide, as with מֹשֶׁל (mōšēl). When holem follows ש, the points again coincide, as with שֹׁטֵן (sōtēn). The letter ש will be "šō" to commence a syllable, *e.g.*, שֹׁמֵעַ (šōmä‘), and "ōs" in other places.

Exercise 2

(a) Transliterate into English as many renderings as possible of the following vowel-letter combinations:

1. לי 2. מה 3. פי 4. שה 5. להלו 6. מימו 7. חול

8. נהמי 9. סינו 10. לומי.

(b) Transliterate the following into Hebrew vowel-letters :

1. lālā. 2. lilô. 3. lôlā. 4. bhânā. 5. môlû. 6. nêlû.
7. mûnê. 8. lêlê. 9. qinâ. 10. linê.

(c) Write the vowels corresponding to the following vowel points :

9. ִ 8. ֶ 7. ֶ 6. ֶ 5. ֶ 4. ֶ 3. ֶ 2. ִ 1.
12. ֶ 11. ֶ 10.

(d) Write the vowel points for the following vowels :

1. ā. 2. û. 3. ě. 4. ô. 5. î. 6. ô. 7. ũ. 8. ä.
9. ē. 10. õ. 11. ê. 12. î.

(e) Write the following practice words in pointed Hebrew :

1. bĕn. 2. bĕn. 3. gôr. 4. mĕm. 5. 'ākhāl. 6. çāphôn.
7. 'iš. 8. mĕlĕn. 9. 'ĕnĕth. 10. qôṭṭel. 11. ḥāšim.
12. šĕphĕr. 13. gādhôl. 14. hû'. 15. šûrĕq. 16. mōlĕnû.
17. 'āphār. 18. hî'. 19. 'ĕnê. 20. 'ĕbhĕn.

(f) Write the following practice words in English, transliterating (״) by qameç :

- עיר 6. צפונה 5. מימי 4. שלום 3. ארית 2. אדם 1.
כוכבים 12. קרא 11. מים 10. לנו 9. אלומי 8. בת 7.
כפר 18. ירא 17. עצום 16. אלים 15. גמנו 14. ילת 13.
מנחה 20. שור 19.

CHAPTER THREE

THE SYLLABLE AND THE ŠEWA

A SYLLABLE may be defined as a unit of pronunciation which in other than monosyllabic words forms part of a word, and which contains one vowel sound preceded—and often followed—by a consonant. Two types of syllable in Hebrew emerge as a result, and for convenience they are designated as “open” and “shut”.

An open syllable is one ending in a vowel, whilst a shut syllable is one which has the vowel shut in between two consonants. An example of the first variety is בָּ, *bā*, which consists of one consonant and one vowel only, whilst the second kind is illustrated by the word בַּת, (*bāth*), containing two consonants with a vowel in between. So the word שָׁמַר (*šāmār*) has the first syllable (שָׁ) open, whilst the second (מַר) is shut.

Words in Hebrew are generally accented or stressed on the final syllable, and in transcription this is denoted by a small arrow-head over the stressed syllable, *e.g.*, זָקֵן (*zāqēn*). When the accent falls on the last or ultimate syllable it is said to be *Milra* (מִלְרָע) means “from beneath”). But there are also a considerable number of words stressed on the

penultimate or next to the last syllable, *e.g.*, מִלְעֵיל (ḥěšēdh) and this accentuation is said to be Mil'el (מִלְעֵיל means "from above", *i.e.*, above the end of the word). The accent rarely if ever falls on the ante-penultimate in a word of more than two syllables.

The tone or accent is closely related to the vowel properties of the syllable. An open syllable generally has a long vowel, but if it carries the accent it can have a short vowel. The word for "heaven" conveniently illustrates this point. The pretonic syllable of שָׁמַיִם (šā-māyīm), *i.e.*, שָׁ, is open and has a long vowel, but the syllable carrying the tone or accent (מַיִם) is short, although it too is open.

Similarly a shut syllable generally has a short vowel, but it may have a long vowel if the accent falls on it. So with דַּבְּהָרָה (dābhār) the accentuation is milra', and whilst being a shut syllable it has a long vowel.

Out of all this may be stated an important rule :

Any syllable which is shut and does not carry the accent must have a short vowel.

In addition to the long and short vowels, there is another variety of enunciation which is in effect a very quick vocalic utterance, amounting in tonal quantity to about half of an ordinary short vowel.

The ancient Hebrews called this hurried vowel-sound the “š^ewa” (שְׁוָא from a root meaning “nothingness”) to show its lightness of sound.

Attempts to illustrate its function in English are not wholly satisfactory, but an analogy may be found in the pronunciation of the word “banana”. When we enunciate it, we do not split it up into evenly balanced syllables and say “ba-na-na”, as the word is spelled. Instead we practically obliterate the first vowel “a” and substitute for it a hurried, blurred “e” sound as we press on to pronounce the second and third syllables. If this were a Hebrew word, it would then be transliterated “b^enana”, the small superscript “e” signifying that very short tonal quality characteristic of the hurriedly pronounced vowel. Similarly the word “police” is not uttered as “po-lice”, but the “o” again undergoes a change of sound in the quickness of pronunciation, and would be transliterated “p^elice”.

The š^ewa may be simple or augmented in nature, and in addition to the quick, light vocal sound there is also a silent form of š^ewa. The simple š^ewa, vocal or silent, is represented by a colon-like sign (:) placed under a consonant, while an augmented or composite form (ḥāṭēph) has one of three short vowels added to the left of it. These may be compared as follows :

Table of Šewas

Sign	Name	Vocalised
·	Simple š ^e wa	It may be silent ; or it may have a short " e " sound.
ˆ	Ḥātēph-Pāthāh	Slight " a " sound, e.g., חָמֹר ḥāmôr.
ˆ	Ḥātēph-Š ^e ghōl	Slight " e " sound, e.g., אֱלֹהִים 'elōhîm.
ˆ	Ḥātēph-Qāmčç- Ḥātûph	Slight " o " sound, e.g., חֹלִי ḥ ^o lî. •

The difficulty which the Semites apparently experienced in pronouncing two or more consonants together perhaps explains the frequent occurrence of the š^ewa in its various forms, some of which may now be noted.

The š^ewa, simple or augmented, is placed under every consonant which does not have a full vowel of its own if the consonant is to be articulated, or if the consonant is not the last letter of a word. So the form נִקְטֹל (niqṭōl) would be incorrect as written, since the *q* is pronounced, and thus needs a š^ewa under it to ensure its vocalisation, e.g., נִקְטֹל.

The simple š^ewa is vocalic (or sounded) when it occurs under the first consonant of a syllable,

whether at the beginning (*e.g.*, קטל qəṭol) or in the middle (*e.g.*, קטלָּ qāṭēlû) of a word. When it closes a syllable in the middle of a word it is silent, *e.g.*, יִשְׁמְרִי (yišmērû), and is not represented by any symbol in transliteration.

When two šewas occur together, as in the previous example, the šewa which appears under the שׁ will be silent, whilst that which is under the ם is vocalic. A šewa which follows a long vowel is generally vocalic, *e.g.*, קָמְרִי (qāmērû), whilst that which comes after a short vowel is normally silent, *e.g.*, יִכְבֵּד (yīkḥbādh).

Four letters ע ה ה ם known as guttural letters, from their throaty pronunciation, take a composite or augmented šewa instead of a simple one. The shapes of these have already been given in the foregoing table. Like the simple šewas, these augmented forms are placed under the consonants, and are given the technical name of “ḥāṭēph”, from a word חָטָף meaning “hurried”. ם prefers hateph sēghol (◌◌), but the other letters within the guttural class do not exercise any especial hateph preference.

A few rare words which terminate in two sounded consonants have simple šewa under each, *e.g.*, יָשָׁף (yāšq). A quiescent (*i.e.*, not sounded) letter does not take šewa, *e.g.*, בִּימֵי (bîmê), not בִּימֵי (bîmê). The final form of kaph (ך) takes simple šewa inside rather than beneath, *i.e.*, לָךְ (lākh).

An important function of the simple š^ewa silent is that it indicates a shut syllable, and thus the existence of a short vowel within that syllable. This enables us to distinguish qameç (long "a") from qameç hatuph (short "o"), since if the vowel were long "a" the syllable could not then be regarded as shut. Thus קטל־ reads yōqtāl, not yāq^etāl.

If two sounded simple š^ewas come together at the beginning of a word in process of modifying its structure, or even appear to do so, the first becomes hireq (.) whilst the second is vocalised. This often happens with a preposition which attaches itself to another word, e.g., with בְּרָכָה (b^erāk^hâ), to which we might wish to add the inseparable preposition לְ ("to" or "for"). Ordinarily we would expect this to be לְבְּרָכָה, but since it is impossible for two sounded š^ewas to come together, the לְ becomes לִי (li), hence לְבְּרָכָה, "for a blessing", the point being taken out of the letter ב in the process.

The existence of a vocal š^ewa in words has been held by many scholars to mark the presence of a "half-open" syllable, neither completely open nor yet fully shut. In effect this makes a syllable out of each consonant with a vocal š^ewa, so that קטלתם thus becomes not q^etāl-tēm but q^e-tāl-tēm, and ילידִי becomes not y^elî-dhê but y^e-lî-dhê. It must be observed at this point that the vocal š^ewa not infrequently retains the force of what in other forms of

the word may be a full vowel, a fact which would be obscured if it were regarded as a silent š^ewa simply marking a shut syllable, without any vocalic nature at all. This may perhaps justify the term "half-open syllable", which some authorities jettison.

Exercise 3

Transliterate and pronounce carefully the following practice words :

אָדְנִי 1. מְשֻׁפֵּט 2. טוֹבִים 3. יִקְבְּרוּ 4. קָנָן 5. מְלִכָּךְ 6. חֲלִינוּ 7. עָמְדוּ 8. אָמֹר 9. גְּדוּלִי 10. פְּהִינִים 11. יְדִמֵר 12. לְבָבָם 13. שְׂאֵלוּ 14. אֲנָשִׁים 15. אֱלֹהִים 16. הַחֲטִיא 17. תְּנָה 18. אֲשֶׁר 19. מַחְנֶה 20.

(b) Transliterate into Hebrew :

1. š^elômi. 2. yîqt^elû. 3. d^ebhâr. 4. b^enê. 5. 'alêkhêm
6. k^enâ'ân. 7. yâr^e'û. 8. yä^e'zôbh. 9. ḥ^azāqâ.
10. 'aḥ^arônî. 11. hāḥ^alôm. 12. 'anāḥnû. 13. mīsmār.
14. b^erākhāth. 15. ḥ^azāqôth. 16. b^e'ênê. 17. 'elāyw.
18. yä^aseh. 19. 'adhāth. 20. b^ekhôrê.

CHAPTER FOUR

THE DAGHEŠ

THE word "dagheš" is the designation applied to a dot placed in the middle of a letter, and means "piercing" (שִׁדְּ). There are two principal varieties, dagheš lene (or weak) and dagheš forte (or strong). We will first consider the principles underlying the behaviour of dagheš lene.

Acquaintance has already been made with six letters which take a point in their bosom to produce a hardened tonal quality. These letters, ב ג ד כ פ ת, have this dot, called dagheš lene, placed inside them whenever they do not immediately follow a vowel sound. In order to remember the letters, a mnemonic word is made by pointing them thus: בְּגִדְּכֵפֶת (b^eghădhk^ephăth), and which at the same time illustrated the use of dagheš lene. The first letter ב has the dagheš because it is obviously isolated from any preceding vowel sound, since it begins the word. The šewa under it is vocal, and so ג does not take dagheš lene, since in this instance a vocal šewa, simple or augmented, has the same effect as an ordinary full vowel. ד again has no dagheš lene, since it follows the vowel sound pathah under ג.

We have seen that when two šewas occur together,

the first is silent and the second vocalic. Therefore, by our rule above, ם will of necessity have dagheš lene, since it does not immediately follow a vowel sound, the šewa under ם being silent. ם and ן have no dagheš since they both follow a vocalic sound.

To summarise this we may say that dagheš lene is always found in the beghadhekphath letters at the beginning of a word if there is no vocalic connection with the previous word, and that it also occurs at the beginning of a syllable if the previous syllable of that word is shut.

Dagheš forte was perhaps so called because it hardens or sharpens the sound of the letters containing it, whilst dagheš lene indicated a softer or lighter degree of utterance. Dagheš forte has the effect of doubling the letter in which it appears, so that קטל would be equivalent to קטטל. For this to take place it will be apparent that dagheš forte must follow immediately on a vowel sound. When the letters yodh and waw appear as consonants they may take dagheš forte, e.g., ן״ץ (çiyyôn). The guttural letters ע ן ה ך א, along with ך, cannot be doubled in enunciation very well, being throaty in sound, and so can never take a dagheš. An easy way of remembering the function of dagheš forte is to recall that in music the expression "forte" is shortened to "ff", i.e., the single letter is doubled.

When dagheš forte is found in the b^eghadhk^ephath letters, the doubled sound is of course hard. Thus כִּפָּר is “kippēr” and not “kīphphēr”. There can never be any actual confusion between dagheš forte and dagheš lene, since the former is always preceded by a vowel whilst the latter never is.

Certain letters when written with a šewa frequently omit dagheš forte. These consonants are מ נ ק ל ו (pointed מִנְקִלוּ mīnqīlū, for easy memorising). Examples of this are וַיְהִי (wäy^ehî), not וַיְהִי (wäy^ye^hî), and הִלְלוּ (häll^elū), not הִלְלוּ (häll^ye^lū).

Dagheš forte is commonly employed as a characteristic mark of certain grammatical forms; for example, in the “intensive” form of the regular verb we would write קָטַל rather than קטל or קטטל. Occasionally a dagheš is inserted in a consonant to give greater strength to the preceding vowel, as in לָמָה (lāmâ), and less frequently in a consonant which has a vocal šewa, to ensure its more audible enunciation, e.g., עֲקֹבוּ for עֲקֹבוֹת (‘īqq’ bhôth). This latter is called “dagheš forte dirimens” by some scholars and “dagheš forte disjunctive” by others.

Exercise 4

(a) Correct the following words :

1. בָּנִי 2. יִשְׁכְּלוּ 3. קָרַב 4. שָׁרִים 5. יִדְנָתִי 6. גְּדוּל
7. אֲדָנִים 8. כְּבִדְתָן 9. בְּתוּרוֹ 10. קְלָפִים.

(b) Write in Hebrew :

- | | | | |
|---------------------------------------|-----------------------------|--------------------------|------------|
| 1. hällé. | 2. mēlq ^ʿ khāth. | 3. mēkhēbh. | 4. šiggēr. |
| 5. māl ^ʿ k ^h û. | 6. b ^ʿ khēm. | 7. lā ^ʿ rāth. | 8. yībām. |
| 9. mīdhb ^ʿ rû. | 10. kīppēnī. | . | |

CHAPTER FIVE

THE GUTTURAL AND QUIESCENT LETTERS

WE have already observed that the letters א ה ח ע are styled "guttural," and to these may now be added the letter ך, which in certain respects may be regarded as coming within the same class. Their special characteristics are as follows :

None of these letters can take dagheš forte, and when the dagheš ought to be present, a short vowel preceding it is lengthened in compensation. For example, whereas a certain form of the regular verb קטל (qāṭāl) is קיטל (qīṭṭēl), the corresponding form of ברך (bārākh) is not בירך (bīrrēkh) but בֵּרַךְ (bērēkh), the hireq being lengthened to çere, since ך cannot be doubled. This procedure always happens before א and ך, and frequently before ע. With ה and ח, on the other hand, the compensatory lengthening is seldom needed, since their sounds are by nature almost as strong as a normally reduplicated consonant. In such cases the guttural is said to have an "implicit" dagheš, *i.e.*, not אהוא (hāhū') but אהוא (hāhū'), and is given the Latin name of "dagheš forte implicitum".

Gutturals never take a simple vocal šewa, but always an augmented one, and often prefer a compound šewa to a simple silent one. So we would write

אֱלֹהִים (^olōhîm) rather than אֱלֹהִים, and יְחִיִּיק (yăh^azîq) in place of יְחִיִּיק. Whilst, as we have already noticed, א prefers an “e” vowel (s^oghol or hateph s^oghol), the other gutturals generally have pathah under or preceding them. Thus, whilst we would write מֶלֶךְ (mēlēkh) with s^oghol, the word מֶלֶח (mēlāh), ending in a guttural, takes pathah. Hireq under gutturals, however, is rare. Any short vowel occurring before a final guttural except א becomes pathah. If a guttural is preceded by a short vowel, the šewa resulting under the guttural is the short-vowel augment of the hateph, e.g., בַּעֲלִי (bă‘alî), יְאַמֹּר (yě‘emôr), לֹחֵ לִי (lōh li).

In practice we shall see that when a final guttural letter is preceded by any long vowel except qameç, it is not easy to articulate, and this difficulty was overcome by slipping in a pathah sound between the long vowel and the final guttural. The pathah in such a case is written under the guttural but is pronounced before it, e.g., רוּחַ is pronounced “rûäh” instead of being רוּח (rûh). This device is called “pathah furtive”. When a word of this sort no longer terminates in a guttural the pathah disappears, e.g., רוּחִי (rûhî).

Exercise 5

Correct and pronounce the following words :

1. לְאַמַּת 2. חֻקִּים 3. שָׂרִים 4. מְשֻׁדָּדִי 5. רוּחוֹ 6. הַגִּלְדִּי

7. מְאָדָּם 8. זָבַח 9. בַּעֲלִי 10. לְצַבִּיר

The Quiescent Letters are ך ם ן ף ץ, and they frequently surrender their ordinary consonantal function in favour of coalescing or uniting with surrounding vowel sounds, and thus becoming silent or "quiescent". This, however, may happen only at the end of a syllable or word. When they occur at the beginning they are treated as full consonants. Final ך is always silent, whilst yodh and waw are only silent when accompanied by a homogeneous vowel. The latter two consonants coalesce to form full hireq and çere, and full holem and šureq respectively, *i.e.*, ך; ם; ן; ף; ץ. Thus ץײ is "ênê", not "êynê", and ףױ is "hâ", not "hûw". But when any other sort of vowel than those which are homogeneous to them, as above, is introduced, they retain their consonantal pronunciation. Thus ףױ is "hâw" and ףײ is "gôy". Sometimes the consonants yodh and waw combine with vowels to produce sounds analogous to our diphthongs, as follows :

ם or מ, is pronounced ai as in aisle, *e.g.*, סםי (sûšây).

מ is pronounced oi as in toil, *e.g.*, המי (hôy).

ן is pronounced ou as in foul, *e.g.*, סןי (sûšâw).

When these consonants quiesce, they do not take the silent šewa, *e.g.*, יאַמַר (yû'mêr), not יאַמר. When quiescent letters occur between a vowel and a

strongly enunciated consonant, they are not pronounced, *e.g.*, רִשָׁא (rô'sh). Where a quiescent letter terminates a word, the final vowel is generally long, since otherwise the syllable would be virtually left open, *e.g.*, מַצֵּה (māçã) for מַצֵּה.

CHAPTER SIX

PRELIMINARY MARKS AND ACCENTS

SOME notice may now be taken of certain accents and their function in relation to words and sentences.

Măppîq (מִפְּיָק, "extending") is the name given to the dagheš inserted in a final ה to ensure its pronunciation as a full consonant. Thus, whilst מָה would be "mâ", מֶהֶה is "dāmāh", with the ה audibly enunciated. Similarly, גֶּבֶהֶה is "gābhāh".

Rāphě (רַפְּהֵ, "soft") is a short horizontal line written above the letter to call attention to the absence or omission of a dagheš forte or mappiq in the interests of smoother enunciation, e.g., וְלִמְקַצֵּה (ûl'mîqçēh) for וְלִמְקַצֵּה.

Măqqēph (מַקְקֵפֵ, "binding"), is a small horizontal stroke written at the top of the line, between two or more words, to connect them in such a way that they become one for purposes of tonal stress and accentuation. Thus, whereas the words כֹּל (kōl) and אָדָם ('ādhām) would each have their own accents, when joined by maqqeph the accent for the phrase thus formed becomes milra', i.e., מֶלֶךְ-אָדָם, and because of this the holem of כֹּל becomes the short vowel qameç hatuph, since it is now in a shut unaccented syllable. The same happens with the accusative

particle אַת, which, when joined to another word, loses its own accentuation and thus has a short vowel, *e.g.*, אַת-כּוֹל-עֵשֶׁב ('ěth-kōl-‘ēsēbh). When זֶה (zēh) and מָה (mâ) are joined to the next word by maqqeph, a “conjunctive” dagheš forte is always inserted in the initial letter following maqqeph, *e.g.*, זֶה-שׁוּשִׁי (zēh-šûšî) or מַה-לֶּךְ (mäh-lāk).

Methëg (מֶתֶג “bridle”) is a small perpendicular stroke placed to the left of a vowel in close proximity to the tone, to make sure that the vowel is properly pronounced and not neglected in favour of accenting the tone vowel. Methëg is placed by the second full open syllable from the tone, whether it is long, *e.g.*, הָאֲדָמָה (hā-‘ā-dhām), or short, *e.g.*, הֶהָרִים (hě-hā-rîm). Methëg also stands by the vowel which precedes a simple or augmented šewa, *e.g.*, קָטְלָה (qāt^elâ), פְּעִלוֹ (pō^elô), and thus indicates that the šewa is vocal. Again, this helps to distinguish between long “a” and short “o”, as in אֲכַלָּה ('ōkhlâ) and אֶכַּלָּה ('ākhlâ). In the latter word the šewa with its consonant does duty as a syllable.

Hebrew, as we have noted, is a strongly accented language, and the purpose of the accent-symbols is generally twofold. Firstly, they show the relation of the particular word to the rest of the sentence by acting as punctuation marks, and secondly they serve to mark the tone syllable. For our present

purposes only two major punctuation marks need be mentioned, as follows :

The sign (.) or 'Āthnāḥ (אֲתְנַחֵּ) is placed under the tone syllable of the word which constitutes the most important logical pause within the sentence, which in English would probably be marked by a colon or semicolon.

Šillûq (סִלּוּק) is a perpendicular line identical in form with metheg, and is always placed under the tone syllable of the last word of a verse, which is then always followed by the Hebrew "period" or "full stop" (:), the Sôph pîšûq (סוֹף פְּסוּק), *e.g.*, הָאָרֶץ.

Though the same sign does duty for metheg and silluq, and though they can both occur in the same word, *e.g.*, מְחַאֲדָהּ (mēḥā'ādhām), there need be no real confusion. If the perpendicular stroke comes under the accented syllable at the end of a verse it must be silluq ; if it is found under a word in the middle of a verse it is metheg. If it is under the tone it is silluq ; if it is under the second full syllable from the tone and that syllable is open, it is metheg.

A word is said to be "in pause" when it has 'athnah or silluq as its accentuation, and any short vowel thus accented becomes long. Thus, מַיִם (mäyīm) in pause becomes: מַיִם with silluq or מַיִם with 'athnah. Most sentences in the Hebrew Bible

will be seen to illustrate the position of these two major stops.

When perusing a Hebrew Bible the reader will notice in the margin at the bottom of the page a number of variant readings, consisting of consonants which are to be preferred to their counterparts in the text. Because the ancient Hebrew text was regarded as sacred, the consonants therein could not be modified or disturbed at all, hence the variants were assigned to the foot of the page in the printed text. The original consonantal text was called the K^ethîbh (כְּתִיב, "written"), whilst the variants were named Q^erê (קֶרֶי "to be read"). Generally an asterisk or small circle calls attention in the text to the presence of a variant. The procedure then is to read the consonants of the Q^ere in conjunction with the vowels already under the particular word in the K^ethîbh. Thus, in Psalm ix. 13, the K^ethîbh is עֲנִיִּים whilst the marginal consonantal variant reads עֲנִיִּים קֶרֶי, *i.e.*, "עֲנִיִּים is to be read". Thus the correct word combines the vowels of the K^ethîbh with the consonants of the Q^ere, which is עֲנִיִּים.

In instances of such frequent occurrence that it would be tedious to print the Q^ere each time the K^ethîbh requires such modification, a permanent Q^ere or "Q^ere perpetuum" has been devised, which the student retains in his memory. In this, the

vowels for the variant reading are placed in the text as usual, but the consonants are omitted from the margin, and the reader substitutes the reading for the Kethibh without being warned to do so by an asterisk or circle appearing over the word in question.

The Divine Name illustrates this adequately. יהוה, the name of the God of Israel, is generally pointed יהוה, from which by transliteration comes our hybrid English form "Jehovah". It was regarded as too sacred to pronounce in its original form (which may have sounded something like "Yahweh"), so another sound was supplied by the word אָדֹנָי ('adonāy), and the consonants יהוה were given the pointing of אָדֹנָי, making the impossible form יהוה (the hateph under א becoming a simple šewa under ך).

The consonantal form of the third singular personal pronoun "she" appears frequently in the Pentateuch as הִיא. At some time confusion has arisen between the masculine הוּא (hū') and the feminine הִיא (hī'), and this is obvious from the Kethibh (הוּא). Again, the Qere for the feminine is not given because it occurs so often.

CHAPTER SEVEN

THE DEFINITE ARTICLE

THERE is no indefinite article in Hebrew. Thus מַיִם (mäyîm) means "water" or "waters", and יוֹם (yôm) means "a day", representing the noun in its simplest form. When we wish to say "the waters" or "the day", it is necessary to employ a prefix, the consonant ה, with various vowels accompanying it. Originally the definite article may have been הַל (like the Arabic article "al" as in "algebra"), with the ל being assimilated to the next consonant, and this may be the reason why dagheš forte is used frequently with the article.

Generally the article is ה, pointed with pathah and followed by dagheš forte in the first consonant of the word to which it is prefixed. When such a word begins with א ה ו or א, the dagheš forte cannot be inserted, since these letters are guttural in force, and the pathah of the article in such cases is lengthened to qameç in compensation, except with ה and ו. When א and ו as initial letters have the tone or accent, and are written with qameç, the pointing of the article is again qameç, but when they occur with qameç and do not take the tone, the pointing of the article then becomes s^eghol. Before ו and וּ the article always takes s^eghol.

These rules may be conveniently illustrated in tabular form as follows :

Before Consonants	Article Pointing	Examples
Ordinary	ה.	הקול, המים
א ע ר	הַ	האור, העין, הראש
ח ה	הֶ	ההוא, החשף
עֵ הֵ	הֵ	העם, ההר
עֵ הֵ	הֵ	העפר, ההרים
חֵ הֵ	הֵ	החכם, החלי

In a few common nouns the vowel of the initial consonant is lengthened to qameç when the article is prefixed. These words include אֶרֶץ ('ěřěç), הַר (här), אֶם ('äm), and רֶעַ (ră'), which become הָאֶרֶץ (hā'ärěç), הָהָר (hāhär), הָאֵם (hā'ām) and הָרֶעַ (hārā').

The article in Hebrew may be used demonstratively, *e.g.*, הַיּוֹם means "this day" or "to-day". The vocative is also expressed by the article on occasions, as הַבַּעַל "O Baal", and is sometimes used generically to designate the member of a class where English

usage would lead us to expect an indefinite article, *e.g.*, “an enemy” in Hebrew is **הָאֹיֵב** (*hā'oyēbh*). The article is also attached to an attributive adjective qualifying a definite noun. So “the good man” would be “the man, the good one”. A further distinctive use of the article is with proper names, to show that the individual is supreme in his class, *e.g.*, “God” is **הָאֱלֹהִים** (*hā'elōhîm*).

From this point we shall abandon the practice of transliterating each Hebrew word, except in special cases where the modification of the word affects the pronunciation, and which would not be recognisable by other means. We shall also introduce a vocabulary before each subsequent exercise, which the student is expected to learn carefully. In these vocabularies all nouns will be considered to be masculine unless otherwise marked.

VOCABULARY

אָרֶץ earth (<i>f</i>).	שָׁמַיִם heavens.	טוֹב good.
יוֹם day.	עַם people.	רָע bad.
אִישׁ man.	אֱלֹהִים God (<i>pl.</i>).	עַיִן eye (<i>f</i>).
קוֹל voice.	בֹּקֶר morning.	עָפָר dust.
מֶלֶךְ king.	מַיִם water(s) (<i>pl.</i>).	רָקִיעַ firmament.
אִשָּׁה woman (<i>f</i>).	עִיר city.	גָּדוֹל great.
רָם high.	חֹשֶׁךְ darkness.	אוֹר light.

Exercise 6

Write out the following :

The man, the people, the waters, to-day, the king, the firmament, the voice, the darkness, the eye, the morning, a woman, a day, the dust, the light.

CHAPTER EIGHT

THE CONJUNCTION : ADJECTIVES

THE usual form of the conjunction “and” in Hebrew is waw with simple vocal š^ewa, but there are variations of this as follows :

Under ordinary circumstances it is ׀, *e.g.*, אִישׁ וְאִשָּׁה, (man and woman.) Because it is a labial it cannot have a š^ewa before another labial sound, and so it becomes ׀ before ב מ ו and ׀, *e.g.*, וּפָרָה, (and a cow). This is the only exception to the rule which we learned earlier, that no Hebrew word begins with a vowel, but even here the consonantal waw, in one sense, still begins the spelling of the word, and only becomes a vowel (š^ureq) by the addition of dagheš in its bosom.

If the conjunction comes immediately before the accent, however, the waw may have qameç instead of being š^ureq, *e.g.*, לֶחֶם וְמַיִם, bread and water. Before another š^ewa it also becomes š^ureq, *e.g.*, וּדְבָרִים, (and words), but before a hateph it takes the corresponding short vowel, שׁוֹר וְחֹמֹר, ox and ass.

When occurring before yodh with š^ewa, the yodh quiesces and the conjunction then takes hireq, *e.g.*, וְיְהוּדָה and Judah, not וְיִהוּדָה. Before יְהוּה the con-

junction takes pathah, *i.e.*, וַיְהִי, but when written to אֱלֹהִים it takes çere, which is then assimilated into the vowel sound under the 'aleph to become ואלהים, and God, for ואלהים. When a word is written with the article, the conjunction does not displace the ה of the article, *e.g.*, וְהָאִישׁ, and the man.

Adjectives

When an adjective qualifies a noun in Hebrew, it follows it in the order of words. Thus, "a good man" would be "a man, a good one", *i.e.*, אִישׁ טוֹב. The adjective always agrees in gender and number with its noun, as in other languages. Until we have learned the inflections of the noun we will confine ourselves to the masculine singular form as above. When the adjective is used predicatively, *e.g.*, "the man is good", it does not take the article and generally precedes the noun.

The present tense of the verb "to be" is not normally expressed in Hebrew. Thus the sentence "the man is good" would be rendered "the man (is) good" (הָאִישׁ טוֹב), or more frequently "good (is) the man" (טוֹב הָאִישׁ). When an attributive adjective qualifies a definite noun, it has the article attached. So, "the good man" would be הָאִישׁ הַטוֹב, *i.e.*, "the man, the good one". If there is more than one adjective, the article is repeated with each, *e.g.*, "the great and good day" becomes הַיּוֹם הַגָּדוֹל וְהַטוֹב.

VOCABULARY

הַר mountain.	זָהָב gold.	כֶּסֶף silver.
רֹאשׁ head.	קָצֵר short.	יָד hand (f).
דְּבָר word.	אֶבֶן stone (f).	בַּת daughter (f).
עֶרֶב evening.	חֲלִי disease.	נָבִיא prophet.
לַיְלָה night.	הַיְקָל temple, palace.	חֶרֶב sword (f).
צֶדֶף side (f).	קָרָא to call.	רָאָה to see.

Exercise 7

Translate the following:

- טוֹב הַנְּבִיא 1. (a) 2. הַנְּבִיא הַטוֹב 3. הַבֶּקֶר הַגָּדוֹל וְהַטוֹב
 4. רַם הַקֶּהָר 5. הָאִישׁ וְהַנְּבִיא 6. הַהַיָּקָל הַגָּדוֹל וְטוֹב
 7. הַלַּיְלָה וְהַיּוֹם 8. הַבַּת וְהָאִשָּׁה 9. הָאִישׁ הַמְּלִךְ 10. טוֹב
 הַזָּהָב.

- (b) 1. The great man. 2. To-day. 3. The evening and the morning. 4. Gold and silver. 5. The king is great and good. 6. The hand and the eye. 7. The woman and the man. 8. The people is great. 9. The disease and the prophet. 10. The great day and the bad night.

CHAPTER IX

THE NOUN AND ITS INFLECTION

THERE are only two genders in Hebrew, masculine and feminine, and three numbers, singular, plural and dual. The dual is used with nouns only, chiefly with objects coming in pairs.

The masculine nouns in the singular have scarcely any termination to indicate their gender, whereas in the feminine there are several distinctive terminations.

Masculine nouns may be classified thus :

- (a) Names of members of the male sex, with their office, *e.g.*, דָּוִד David, סוּס horse, שֹׁפֵט judge.
- (b) Names of kingdoms and peoples, *e.g.*, אַשּׁוּר, people of Assyria, יִשְׂרָאֵל, Israel.
- (c) Names of mountains, rivers, metals ; months of the year, *e.g.*, לְבָנוֹן Lebanon, פְּרַת Euphrates, כֶּסֶף silver, אָבִיב Abib.

The plural ending of masculine nouns is ם־, or written defectively, םֿ, and is generally attached to the singular form, *e.g.*, סוּסִים, horses. The ending ה־ modifies to ם־ in plural forms, *e.g.*, רֹעֵה becomes רֹעִים, shepherds. Not all masculine nouns have the normal plural ending, however ; אָבֱ

father, is אבות in the plural, whilst others have an irregular form, *e.g.*, איש in the plural is אנשים.

Nouns ending in ה־ are generally feminine, and this form was an original ת־ or ת־, the former of which is preserved in some names, *e.g.*, אֵילַת Elath, נַחַת rest. A great number of forms are construed as feminine, however, which do not possess the feminine ending.

Feminine nouns may be classified as follows :

- (a) Names of females, with their functions, *e.g.*, מִרְיָם Miriam, אִם mother, כַּלְה bride.
- (b) Names of the elements, *e.g.*, אֵש fire, אֲרֶץ earth, אֶבֶן stone.
- (c) Countries regarded as mothers of their peoples : פֶּרַס Persia, צִיּוֹן Zion.
- (d) Organs of the body coming in pairs : יָד hand, רֶגֶל foot, קֶרֶן horn.
- (e) Things abstract : נַפְשׁ soul, life, בְּכוֹרָה birthright, טוֹבָה goodness.
- (f) Names of instruments and utensils : כּוּס cup, חֶרֶב sword, מִשְׁכָּב couch.

The plural ending of feminine nouns is ת־, or written defectively ת־. When the singular form has no feminine ending, the plural termination is joined immediately to it, *e.g.*, בְּאֵר well, בְּאֵרוֹת. The ordinary feminine singular ending is replaced by the

plural termination, *e.g.*, שָׁרָה princess, becomes שָׂרוֹת princesses.

The above inflections may be clarified by means of a table :

Masculine Singular	Feminine Singular	Masculine Plural	Feminine Plural
סוֹס	סוֹסָה	סוֹסִים	סוֹסוֹת
נְבִיא	נְבִיאָה	נְבִיאִים	נְבִיאוֹת
דָּג	דָּגָה	דָּגִים	דָּגוֹת

The dual masculine and feminine of סוֹס would be סוֹסִים and סוֹסִתִים respectively.

The dual ending יִם used above is found with both masculine and feminine nouns. It is employed for substantives and pairs of objects as follows :

- (a) Bodily organs : אוְּנִיִּים ears, רַגְלֵי two feet.
- (b) Objects comprising two parts : מְלֻקְתִּים tongs, דְּלֵתִים double-door.
- (c) Double and quantitative numbers : שְׁנַיִם two, שִׁבְעָתִים sevenfold.

Adjectives, as we have seen, agree in gender and number with the nouns which they qualify, *e.g.*, the good woman, הָאִשָּׁה הַטוֹבָה, good years, שָׁנִים טוֹבוֹת.

Some nouns are found only in plural form, the most common being שָׁמַיִם heaven, מַיִם water, פְּנִים face, חַיִּים life, עַלְמוּת youth, זְקֵנִים old age.

Some common nouns of masculine gender with the plural form in -וֹת are :

אָב father.	מִזְבֵּחַ altar.	עוֹר skin.
חֲלוֹם dream.	מָקוֹם place.	קוֹל voice.
לֵב, לְבַב heart.	בְּיָר well,	שֻׁלְחָן table.
	cistern.	
לַיְלָה night.	אוֹת sign.	שֵׁם name.
שׁוֹפָר trumpet.	מַקֵּל staff.	כִּסֵּא throne.

Some common feminine nouns with the plural form in -וֹת are :

אֶבֶן stone.	עִיר city.	שְׂעוֹרָה barley.
אִשָּׁה woman.	חֲטָה wheat.	מִלָּה word.
יוֹנָה dove.	אֵלֶּה terebinth.	תְּאֵנָה fig tree.

VOCABULARY

אָזן ear (<i>f</i>).	כּוֹכַב star.	רֶגֶל foot (<i>f</i>).
פָּר ox.	מִדְבָּר desert.	נַעַל sandal (<i>f</i>).
שָׁמַע to hear.	עֵץ tree.	דָּג fish.
יָלַד boy.	שִׁפָּה lip (<i>f</i>).	לָקַח to take.
עַל- over, upon	קָדוֹשׁ holy.	יָשַׁב to sit.
אֶל- unto.	צַדִּיק righteous.	שַׁבָּת sabbath.
אֵשׁ fire.	קַרְן horn.	הֵלָּה hither.

Exercise 8

(a) Translate :

1. דְּבָרִים 2. סוּסִים 3. אָבוֹת 4. הַיָּדִים 5. הַיְרֻקָּתִים
 6. זְקֵנִים 7. לְקָבוֹת 8. בְּאָרוֹת 9. פְּרִים 10. בָּנִים וְדָוָרִים

(b) 1. Tables. 2. Stones. 3. Two-years. 4. Trumpets.
 5. The horse and the mare. 6. Good fathers. 7. The
 princess is great. 8. Two eyes and two ears. 9. Good
 men and good women. 10. Sons and daughters.

CHAPTER X

PRONOUNS AND PARTICLES

PRONOUNS do duty for nouns, and may be separable or inseparable.' The Personal pronoun is used only to express the nominative case, but in fragmentary form it is attached to other words to represent the oblique cases.

The Personal pronoun is as follows :

Singular	Plural
אֲנִי I אַנְכִי I	אֲנַחְנוּ we.
אַתָּה thou (m.)	אַתֶּם you (m.)
אַתְּ thou (f.)	אַתְּנָה, אַתְּנֶן you (f.)
הוא he	הֵמָּה, הֵם they (m.)
היא she	הֵנָּה (הֵן) they (f.)

Modifications occur in pause, *e.g.*, first singular אֲנִי, אַנְכִי, second singular masculine אַתָּה, second singular feminine אַתְּ, first plural אֲנַחְנוּ. Both second plural feminine forms are rare.

The third person of the pronoun is sometimes used

as a copulative in the appropriate gender and number in sentences where the verb "to be" occurs :

The woman is good. **הָאִשָּׁה הִיא טוֹבָה**

The mountains are lofty. **הַהָרִים הֵם רָמִים**

Jehovah is (the) God. **יְהוָה הוּא הָאֱלֹהִים**

Sometimes the third person pronoun is used with a subject of the second person, *e.g.*, Thou (he) art the God, **אַתָּה הוּא הָאֱלֹהִים**.

Demonstrative Pronouns

The pronouns used to indicate relative objects are :

	Masculine	Feminine
this	זֶה	זֹאת
these	אֵלֶּה	אֵלֶּה
that	הוּא	הִיא
those	הֵם, הֵמָּה	הֵנָּה (הֵן)

When a demonstrative is used adjectivally it follows the noun, which is definite, and so it too takes the article, *e.g.*, "that day" becomes **הַיּוֹם הַהוּא**. When used predicatively they do not take the article, and the order of the Hebrew follows that of the English. So "this is the good man" is **זֶה הָאִישׁ הַטוֹב**. The

demonstrative of the near object when repeated acquires a correlative significance, "the one . . . the other" (הַ . . . הַ or זֶאת . . . זֶאת); and "some . . . others" (אֵלֶּה . . . אֵלֶּה).

Interrogative Pronoun

The absence of a question mark in Hebrew makes it necessary for simple questions to have some characteristic interrogative prefix. One of these is the particle הַ, which is pointed as follows:

- (a) With ordinary consonants it is הַ, e.g., הַזֶּה is this?
- (b) With simple šewa as the first vowel it is הֶ, e.g., הֶמְאֵד, is it much? This is sometimes followed by dagheš forte.
- (c) Before gutturals without qameç it is הֵ, e.g., הֵאָתָה art thou?
- (d) Before any guttural with qameç the הַ takes s^çghol, e.g., הַחֹזֵק is it strong?

Two other interrogative pronouns are also used: מִי "who?" which is invariable in form, and מַה "what?" Both of these are indeclinable, and usually come first in a sentence. The pointing of מַה is exactly like that of the article, and it is joined by maqqeph to the next word, with the insertion of dagheš forte in non-guttural letters, e.g., מַה־זֶּה what is this?, מַה־אֲנִי what am I?

מִי may also be used as an exclamatory expression with another word, *e.g.*, מִה־נוֹרָא הַמָּקוֹם הַזֶּה, how dreadful is this place! (Genesis xxviii. 17). Before verbs and adverbs it frequently does duty as an adverb, *e.g.*, מִה־טוֹב, how good. מִי and מִה may be used in an indefinite sense to mean "whoever" and "whatever".

Relative Pronouns

The word אֲשֶׁר is indeclinable and is a general term of relation which is made specific by some other word in the context. Thus whilst we would say in English, "the house where he dwelt" (שֶׁכֶן), the Hebrew idiom would render it "the house which he dwelt there", the last word of the phrase defining the exact nature of the relation, *i.e.*, הַבַּיִת אֲשֶׁר שָׁכַן שָׁם. Similarly, "the house whence he came (בָּא)" would be הַבַּיִת אֲשֶׁר בָּא מִשָּׁם, *i.e.*, "the house that he came from there".

Notice should be taken of the following combinations :

שָׁם there,	אֲשֶׁר where.
שָׁמָּה thither,	אֲשֶׁר whither.
מִשָּׁם thence,	אֲשֶׁר whence.

Other pronominal expressions are :

שָׁם . . . שָׁם	here . . . there.
אִישׁ . . . לֹא	nobody ("not a man").

	כָּל	לֹא	
or	לֹא	כָּל	none ("not any").
	אִישׁ	אִישׁ	one . . . another.
	אֱלֹהִים	אֱלֹהִים	some . . . others.

VOCABULARY

עָשָׂה to do.	תּוֹרָה law (<i>f</i>).	גִּבּוֹר mighty man,
שָׁמֶשׁ sun.	פֶּה mouth.	hero.
נַפְשׁ soul (<i>f</i>).	נָתַן to give, set.	שִׁיר song.
בַּיִת house.	זָכַר to remember.	רוּחַ wind,
בֵּן son.	שָׁכַח to forget.	spirit (<i>f</i>).
יָרַד to go down.	דָּם blood.	שָׁמַר to keep.
סוּס horse.	אָסַף to gather.	יָם sea.
מִצְוָה command (<i>f</i>).	לֹא not.	מַלְכָּה queen (<i>f</i>).
אָהָה alas!	בְּרָכָה blessing.	דֶּרֶךְ way.

Exercise 9

Translate :

1. אֲנִי הָאִישׁ 2. הַהֶשֶׁךְ הַגָּדוֹל הוּא הַלְיָלָה 3. אֵת הַבַּת הַטּוֹבָה 4. הוּא אִישׁ טוֹב 5. מֵה־הִיא 6. הַגִּבּוֹרִים הָאֵלֶּה 7. מֵה־זֹאת אֲשֶׁר עָשָׂה 8. הַבַּת הַטּוֹבָה הִיא 9. מֵה־רַם הַמְּקוֹם הַזֶּה 10. הָעָצוֹם מְאֹד הוּא.

1. These are the wise men. 2. Those heavens. 3. This woman is good. 4. This good man. 5. This is the good and powerful man. 6. What a city! 7. What a palace! 8. He is the man who was over the house. 9. I am the powerful king who is over the great land. 10. These are the heavens and the earth and the sea.

CHAPTER XI

THE INSEPARABLE PREPOSITIONS

ORIGINALLY the prepositions with which we are now concerned were nouns, but have become fragmentary in process of time and are always prefixed to the word which they govern. They are :

ב, in, on, by, with (perhaps from an original **בִּית**).

כ, like, about, as, according to (from a possible original **כֵּן**).

ל, at, to, for (perhaps from **אֶל-** or **אֵל-**).

The rules for pointing are as follows :

- (a) The general pointing is šewa, *e.g.*, **בְּעִיר** in a city **כְּאֶבֶן** like a stone.
- (b) Before another šewa they take hireq in the ordinary way, *e.g.*, **לְבִרְכָה**, for a blessing, not **לְבִרְכָה**.
- (c) Before gutturals with a hateph the šewa is replaced by the corresponding short vowel of the augment, *e.g.*, **כְּאֵרִי** like a lion. The only exceptions to this are words like **אֵלֵהִים** which are frequently found in the text, where the א becomes quiescent, the hateph s^{ghol} is removed, and the preposition takes çere, *i.e.*, **לְאֵלֵהִים**. The Divine Name **יְהוָה**, taking its pointing from **אֲדוֹנָי**, has pathah under the preposition in the same way, *e.g.*, **לְאֲדוֹנָי** for **לְאֲדוֹנָי**, and so **לְיְהוָה**.

- (d) If the preposition falls in the pretone, the vowel under it is frequently qameç, *e.g.*, מַיִם בְּמַיִם in water, לְבֵטַח securely.
- (e) A word which has the article prefixed also generally surrenders the ה, and the preposition then assumes its vowel, *e.g.*, לְהָאִישׁ to a man, becomes לְאִישׁ ; בְּהֵסֶפֶר becomes בְּסֵפֶר.

The preposition לְ frequently indicates a dative of possession, as in the phrase "the man has a daughter", which becomes בֵּת לְאִישׁ, "there is a daughter to the man". The inseparable prepositions are frequently joined with מֵה to form adverbs, thus לָמָּה why? ; בַּמָּה or בְּמָה, wherein? ; כַּמָּה, כַּמָּה, how much? ; עַד-מָה, עַד-מָה, how long? ; עַל-מָה, עַל-מָה, wherefore, whereupon.

The preposition מִן is partly separable and partly not. When followed by the article it may remain separable, and is followed by maqqeph, *e.g.*, מִן-הָעִיר, from the city, though the final ך may be dropped and the hireq lengthened to çere as a compensation, *e.g.*, מִהָעִיר. מִן does not displace the consonant of the article like the inseparable prepositions.

Before non-gutturals the weak terminal ך is generally assimilated to the following consonant, which being in effect doubled takes a compensative dagheš forte, *e.g.*, מִמֶּלֶךְ from a king, instead of מִמְּלֶךְ. The dagheš may be omitted from a letter

pointed with šewa, *e.g.*, מְמַלִּילוֹת for מְמַלִּילוֹת. When the initial consonant is yodh with šewa, the dagheš is omitted whilst the yodh drops the šewa and coalesces to form long hireq, *e.g.*, מִירְחוֹ, from Jericho, for מִירְיָחוֹ. Before gutturals or ׀ the full form may be used, מִן־עִיר from a city, or the final ׀ may be dropped and the hireq lengthened to çere, *e.g.*, מִן־עֵץ, from a tree, for מִן־עֵץ, making the preposition inseparable.

VOCABULARY

אַרְיִי lion.	בְּהֵמָה beast,	בְּרִית covenant.
חֲמֹר ass.	צֹאן cattle. (<i>f</i>)	(<i>f</i>).
מְאֹד very.	שָׁבַת to rest.	עַד־עוֹלָם for ever.
אָדָם mankind.	שָׁפַךְ to shed.	מָשַׁל (בְּ) to rule
אֲדָמָה ground (<i>f</i>).	שָׁאַל to ask.	(over).
כָּתַב to write.	תְּפִלָּה prayer (<i>f</i>).	פָּעַל to do.
כָּרַת to cut.	עַד־ until, unto.	שְׁמוּאֵל Samuel.
יְהוֹשֻׁעַ Joshua.	רַב much	יוֹסֵף Joseph.
מִצְרַיִם Egypt.	(רַבִּים. <i>pl.</i>)	אָח brother.
עוֹלָם age,	אֹכֵל food.	חָדַל to leave
duration.	מֵעוֹלָם from of old.	off, cease.

Exercise 10

Translate :

1. בְּשָׁלוֹם 2. בֵּיתָהּ 3. לְחָלִי 4. לְשְׁמוּאֵל 5. יוֹם וְלַיְלָה
 6. בֵּן לְמֶלֶךְ 7. לָחֵם וְמֵים הֵם טוֹבִים מְאֹד
 8. מִחֹשֶׁךְ עַד־הַיּוֹם 9. עָפַר מִן־הָאֲדָמָה אֲנַחְנִי 10. הָאֱלֹהִים
 הוּא בְּהִכָּל הַיּוֹם.

1. In God. 2. As a lion. 3. To Joshua. 4. Jehovah is in the heavens. 5. From the mountain. 6. The son is like the king. 7. On the lofty mountain in the morning. 8. The palace is for the king. 9. The wise people are in the temple in the evening. 10. The prophet has a daughter and a son.

CHAPTER XII

THE VERB : ORDER OF WORDS

IN earlier chapters we have considered two important groups of words which comprise the sentence, namely nouns and particles, and on this basis we have been able to build up small synthetic Hebrew sentences. Now we have to begin consideration of an important component of all sentences, and that is the verb. In Hebrew there are a number of inflections and tenses which express "developed meanings" of the simple verb stem, but we shall leave the bulk of these to later sections, and concentrate on the parts necessary for simple expression.

The verb generally stands first in order at the beginning of a sentence, and elsewhere precedes its subject. This structure emphasises the importance of the verb as the "action-word" of the sentence. The presence of a direct object of a verb is indicated by means of a particle, **אֵת**, which is the sign of the accusative case, and is regularly used in prose before the direct object. If a noun is indefinite, or if it is the indirect object of a verb, the particle is not employed, nor is it used very much in poetic writings. **אֵת** is largely joined to its noun by maqqeph, and since it then becomes a shut syllable, the çere becomes s^eghol, *i.e.*, **אֵתְּ**. If there are more than

one of such nouns, the accusative particle is repeated with each of them. Whereas in English and some other languages the root or simplest form of the verb is the infinitive, in Hebrew the third person singular of the perfect active is used instead. Thus, קָרָא does not really mean "to call", as is generally written in vocabularies and lexicons, but "he called".

The inflection of the verb is made by adding the endings of the personal pronoun to the root, observing the usual modifications in pointing with respect to the position of the tone. The verb קָטַל is used as a model for the paradigm, since it illustrates these inflections well, although it is a rare word found only in poetry. The perfect tense is as follows :

קָטַל	he killed, he has killed	(3rd sing. masc.)
קָטְלָה	she killed, has killed	(3rd sing. fem.)
קָטַלְתָּ	thou hast killed	(2nd sing. masc.)
קָטַלְתְּ	thou (f.) hast killed	(2nd sing. fem.)
קָטַלְתִּי	I killed, have killed	(1st sing. common)
קָטְלוּ	they killed, did kill	(3rd plur. common)
קָטַלְתֶּם	ye killed, have killed	(2nd plur. masc.)
קָטַלְתֶּן	ye (f) killed, have killed	(2nd plur. fem.)
קָטַלְנוּ	we killed, have killed	(1st plur. common)

To be strictly accurate we should speak of "forms" rather than "tenses" of the verb, since it is the completeness or otherwise of an action which is being expressed and not the time factor, as in English.

* Thus the perfect expresses completed action and

includes all perfect tenses such as future perfect and pluperfect. The imperfect is concerned with unfinished activity, and thus includes the future and present alike. The various shades of the subjunctive are also part of the category of the imperfect.

The inflection of the imperfect follows a similar pattern to that of the perfect, as follows :

- יִקְטֹל he will kill, may kill, was killing, etc.
(3rd sing. masc.)
- תִּקְטֹל she will kill, may kill, was killing, etc.
(3rd sing. fem.)
- תִּקְטָל thou wilt kill, mayest kill, etc.
(2nd sing. masc.)
- תִּקְטָלִי thou (*f.*) wilt kill, mayest kill, etc.
(2nd sing. fem.)
- אֶקְטֹל I will kill, may kill, was killing, etc.
(1st sing. common)
- יִקְטְלוּ they will kill, may kill, were killing, etc.
(3rd plur. masc.)
- תִּקְטְלֶנּוּ they (*f.*) will kill, may kill, etc.
(3rd plur. fem.)
- תִּקְטְלוּ ye will kill, may kill, were killing, etc.
(2nd plur. masc.)
- תִּקְטְלֶנּוּ ye (*f.*) will kill, may kill, etc.
(2nd plur. fem.)
- נִקְטֹל we will kill, may kill, were killing, etc.
(1st plur. common)

When the negative form of a verb is required, the

particle **לֹא** is used, and immediately precedes the verb. Thus the sentence "the man did not call the boy" would be **לֹא קָרָא הָאִישׁ אֶת־הַיָּלֵד**.

VOCABULARY

שָׁכַן to dwell.	נָעַר lad.	הָלַךְ to go.
בָּרָא to create.	נַעֲרָה girl (<i>f</i>).	הָרַג to slay.
אָמַר to say.	עוֹף fowl.	אֵיב enemy.
הָיָה to be.	אָכַל to eat.	הִנֵּה, הִנֵּה behold.
סֵפֶר book.	שֶׁרָף seraph.	יִצְחָק Isaac.
חָכָם wise.	מָחָר to-morrow.	מִדְבָּר desert.
צָפוֹן north.	עָצוּם powerful.	מָחָה to destroy.

Exercise II

Translate :

1. **שָׁמַעְתִּי אֶת־הַנְּבִיאַי**, 2. **לֹא שָׁמְעָה הָאִשָּׁה אֶת־הַקּוֹל בֵּין הַגְּדוֹל**.
 3. **זָכַרְתִּי אֶת הָאִישׁ אֲשֶׁר שָׁפַף אֶת־הַדָּם בַּמִּדְבָּר**, 4. **כָּתַבְתִּי**
 בַּסֵּפֶר בַּיּוֹם הַזֶּה, 5. **אֱלֹהֵי הַסּוֹסוֹת הִרְעוֹת אֲשֶׁר הִרְעוּ בְּאֲדָמָה**
 6. **יִשְׁמַר אֶת הַמַּלְכָּה הַטּוֹבָה בַּהִיכָל**, 7. **וְהִנֵּה לִקַּח הָאִישׁ אֶת־הָאִשָּׁה**
 הַזֹּאת לְאִשָּׁה, 8. **וְהָאִישׁ יִצְחָק גְּדוֹל מְאֹד בְּאֶרֶץ**, 9. **תִּשְׁמְרוּ**
 אֶת־הַמִּצְוֹת אֲשֶׁר נָתַן הָאֱלֹהִים, 10. **הָאִישׁ אֲשֶׁר בָּרָא הָאֱלֹהִים**
הוּא טוֹב.

1. I will write in a book. 2. Who are these mighty men and these prophets? 3. One called to another and said, Great is Jehovah. 4. Thou (*f*) hast eaten from the tree. 5. Jehovah will hear the man who does not shed blood. 6. Did not God give a son and a daughter to the prophet? 7. Ye (*f*) shall keep the words which are in the book. 8. God has created good and evil and day and night. 9. I remembered what I heard in the temple. 10. He will not keep the words which the prophet gave to the people in the desert.

CHAPTER XIII

THE CASES

CASE endings as such have not survived in Hebrew, any more than they have in modern Arabic. Indeed, it is difficult to think of cases at all in Hebrew in the strictest sense. At an earlier stage of the language there may have been three: nominative, accusative and genitive. The first of these has no distinctive indication, being recognisable either by its position in relation to the verb, or by the general sense of the passage in which it occurs.

The accusative is somewhat more clearly marked, since it frequently has the particle **אֵת**, which we discussed in the last chapter, and which is the usual sign of the accusative. A possible survival of an ancient accusative case-ending is seen in the unaccented **הַ**, the so-called "hē locale", which generally indicates "motion towards", *e.g.*, towards the north, is **צָפוֹנָה**; towards Babylon, is **בָּבֶלָה**.

The genitive relation has no case-endings, but is characterised by an intimate connection of nouns, and is known as the construct state. This may be illustrated by saying that, whereas in English we would say "the-word of-the-man," making "the word" absolute, and expressing "the man" in the

dependent genitive case, Hebrew reverses the process by recognising that "the word" would be dependent upon "the man" for its expression. Thus Hebrew would say "the-word-of the-man", or more accurately "word-of the-man", thus putting "word-of" in construction with the absolute "man". Similarly, in the phrase "the horse of the king", the noun in the absolute would be "king", whilst "horse-of" would be in this dependent relation called the construct state.

Whereas the absolute is never modified in its form, the construct is shortened as much as the language will allow, so as to be uttered quickly, with the principal stress in pronunciation falling on the absolute noun. As a result the construct has certain modifications in form, which may be seen in the masculine word דָּבָר thus :

absolute sing. דָּבָר (word) ; construct sing. דְּבַר
(word of).

absolute plur. דְּבָרִים (words) ; construct plur. דְּבָרַי
(words of).

The construct singular shortens the absolute as much as possible, whilst the construct plural elides the terminal "m" of the absolute plural and changes the full hireq to full çere. A feminine noun inflects as follows :

absolute sing. סוּסָה (mare) ; construct sing. סוּסָה
" (mare of).

absolute plur. סוסות (mares) ; construct plur. סוסות
(mares of).

Whilst the feminine construct plural ends like the absolute, it must be shortened as much as possible. Thus the absolute plural of צדקה, righteousness, is צדקות but the construct is צדקות, formed by rule from צדקות. A dual construct from the absolute סוסתים would be סוסתי, the š^ewa being vocal to represent an original full vowel.

A table of examples may assist in learning the modifications of the construct state :

	horse	mare	son	star	upright	year	queen
Ab. sing.	סוס	סוסה	בן	כוכב	ישר	שנה	מלכה
Ab. pl.	סוסים	סוסות	בנים	כוכבים	ישרים	שנות	מלכות
Cst. sing.	סוס	סוסת	בן	כוכב	ישר	שנת	מלפת
Cst. pl.	סוסי	סוסות	בני	כוכבי	ישרי	שנות	מלכות
Ab. dual.	סוסים	סוסתים					
Cst. dual.	סוסי	סוסתי					

Since the construct is as short as possible, it is axiomatic that it never takes the article. This latter is put with the absolute noun if it is definite, and in this way suffices for both. For example, סוס המלך means "the horse of the king" (literally, "horse-of

the-king’), and **אִישׁ הַמִּלְחָמָה** “the man of war” (literally, “man-of the war”). Because of the close relationship between construct and absolute, and adjectives qualifying the construct will naturally follow the absolute, and will agree in gender and number. Thus, “the good mares of the king” would be rendered **סוסות המִלְחָמָה הטובות**, *i.e.*, mares-of the king, the good ones (*f*).

When two absolutes occur, the construct is repeated with each, as with “the sons of the king and queen”, **בְּנֵי הַמֶּלֶךְ וּבְנֵי הַמַּלְכָּה**. Adjectives and participles may be placed in the construct before a noun, thus showing that the construct is not a true genitive, *e.g.*, “the poor people” is **אֲבִינֵי הָעָם**, *i.e.*, the poor of the people.

The deficiency which exists in the development of the Hebrew adjective is frequently overcome by the use of a noun in the construct state. Thus the phrase “a holy mountain” would be rendered “a mountain of holiness”, *i.e.*, **הַר-קֹדֶשׁ**, and “a godly man” as “a man of God”, **אִישׁ-אֱלֹהִים**.

The preposition **לְ** resolves the apparent confusion which might arise in rendering the expressions “a horse of the king” and “the horse of a king”, for if the article were attached to the second noun, both words would become definite. Furthermore, according to our rule above, the construct cannot take the

article. Thus these phrases would be translated סוס למלך, "a horse belonging to the king", and הסוס למלך, "the horse belonging to a king".

VOCABULARY

שָׁלוֹם peace.	דָּוִד David.	עֶבֶד servant.
פַּרְעֹה Pharaoh.	שָׁנָה year.	יַעֲקֹב Jacob.
עַל- upon, over.	שָׂאוּל Saul.	יָשָׁר upright.
חַיִּים life (<i>pl.</i>).	תָּמִים perfect.	בָּשָׂר flesh.
אַבְרָהָם Abraham.	קָדוֹשׁ holy.	קָבַץ to gather.

Exercise 12

Translate :

1. סוסות המלך הטובות 2. לקח הנביא סוס אשר למלך
3. אלה ימי שני חיי המלך הרע 4. נתן אלהים את השמש
5. אמר עבד אברהם אנכי 6. ועל-פי כל-
7. שמרת את-לבב המלך הגדול מרע
8. לא שמע העם את-דברי נביאי האלהים 9. חרב הזהב ביד
10. לא זכרתם את הדברים אשר אמרו בני נביאי האלהים.

1. The God of heaven and earth. 2. The voice of God is in the city of David. 3. The eyes of the man are upon the horses of Pharaoh. 4. The words of the people are very bad in the ears of the prophet. 5. The horse which belongs to the good king is in the desert. 6. The mighty man of Saul slew the prophets of Jehovah in the place where David dwelt. 7. I am no prophet, neither am I a prophet's son. 8. And he said, I am the God of Abraham, the God of Isaac and the God of Jacob. 9. The law of Jehovah is good in the eyes of the people. 10. Hast thou(*f*) eaten from the tree which is in the garden of Jehovah ♪ •

CHAPTER XIV

PRONOMINAL SUFFIXES

THE same closeness of relation observed in the construct state marks the connection between nouns and possessive pronouns. Hebrew does not say "my word", but "word-of me", so that in effect we have the noun in the construct and the pronoun in the absolute. To this end, fragments of the personal pronoun are attached in suffixal form to the noun concerned. There are both singular and plural suffixes, which may be added to singular or plural words. Suffixes may be classed as "light" when they contain one consonant, and "heavy" when two consonants are involved. Suffixal forms are derived as follows :

Masculine Nouns

<i>Singular.</i>	סוס (horse)	פֶּקִיד (overseer)	דְּבָר (word)
Suffix 1 c. my	סוֹסִי	פֶּקִידִי	דְּבָרִי
sing. 2 m. thy	סוֹסְךָ	פֶּקִידְךָ	דְּבָרְךָ
2 f. thy	סוֹסְךָ	פֶּקִידְךָ	דְּבָרְךָ
3 m. his	סוֹסוֹ	פֶּקִידוֹ	דְּבָרוֹ
3 f. her	סוֹסֶיהָ	פֶּקִידֶיהָ	דְּבָרֶיהָ
Suffix 1 c. our	סוֹסֵנוּ	פֶּקִידֵנוּ	דְּבָרֵנוּ
plur. 2 m. your	סוֹסֵיכֶם	פֶּקִידֵיכֶם	דְּבָרֵיכֶם

2 f. your	סוֹסְךָ	פְּקִידְךָ	דְּבַרְךָ
3 m. their	סוֹסָם	פְּקִידָם	דְּבָרָם
3 f. their	סוֹסָן	פְּקִידָן	דְּבָרָן

Plural. סוֹסִים (horses) פְּקִידִים (overseers) דְּבָרִים (words)

Suffix	1. c. my	סוֹסִי	פְּקִידִי	דְּבָרִי
sing.	2 m. thy	סוֹסֶיךָ	פְּקִידֶיךָ	דְּבָרֶיךָ
	2 f. thy	סוֹסֶיךָ	פְּקִידֶיךָ	דְּבָרֶיךָ
	3 m. his	סוֹסָיו	פְּקִידָיו	דְּבָרָיו
	3 f. her	סוֹסֶיהָ	פְּקִידֶיהָ	דְּבָרֶיהָ
Suffix	1 c. our	סוֹסֵינוּ	פְּקִידֵינוּ	דְּבָרֵינוּ
plur.	2 m. your	סוֹסֵיכֶם	פְּקִידֵיכֶם	דְּבָרֵיכֶם
	2 f. your	סוֹסֵיכֶן	פְּקִידֵיכֶן	דְּבָרֵיכֶן
	3 m. their	סוֹסֵיהֶם	פְּקִידֵיהֶם	דְּבָרֵיהֶם
	3 f. their	סוֹסֵיהֶן	פְּקִידֵיהֶן	דְּבָרֵיהֶן

Feminine Nouns

(righteous-

Singular. סוֹסָה (mare) שָׁנָה (year) צְדָקָה (ness)

Suffix	1.c. my	סוֹסָתִי	שָׁנָתִי	צְדָקָתִי
sing.	2 m. thy	סוֹסָתְךָ	שָׁנָתְךָ	צְדָקָתְךָ
	2 f. thy	סוֹסָתְךָ	שָׁנָתְךָ	צְדָקָתְךָ
	3 m. his	סוֹסָתּוֹ	שָׁנָתּוֹ	צְדָקָתּוֹ
	3 f. her	סוֹסָתָהּ	שָׁנָתָהּ	צְדָקָתָהּ
Suffix	1 c. our	סוֹסָתֵנוּ	שָׁנָתֵנוּ	צְדָקָתֵנוּ
plur.	2 m. your	סוֹסָתֵכֶם	שָׁנָתֵכֶם	צְדָקָתֵכֶם
	2 f. your	סוֹסָתֵכֶן	שָׁנָתֵכֶן	צְדָקָתֵכֶן
	3 m. their	סוֹסָתֵהֶם	שָׁנָתֵהֶם	צְדָקָתֵהֶם
	3 f. their	סוֹסָתֵהֶן	שָׁנָתֵהֶן	צְדָקָתֵהֶן

(rightepus-

Plural.

טוסות (mares) שנות (years) צדקות losses)

Suffix	1 c. my	טוסותי	שנותי	צדקותי
sing.	2 m. thy	טוסותיך	שנותיך	צדקותיך
	2 f. thy	טוסותיך	שנותיך	צדקותיך
	3 m. his	טוסותיו	שנותיו	צדקותיו
	3 f. her	טוסותיה	שנותיה	צדקותיה
Suffix	1 c. our	טוסותינו	שנותינו	צדקותינו
plur.	2 m. your	טוסותיכם	שנותיכם	צדקותיכם
	2 f. your	טוסותיכן	שנותיכן	צדקותיכן
	3 m. their	טוסותיהם	שנותיהם	צדקותיהם
	3 f. their	טוסותיהן	שנותיהן	צדקותיהן

It will be noticed that the $\text{š}^{\text{c}}\text{wa}$ in the second masculine singular and second masculine and feminine plural of the singular noun is vocal, and thus $\text{b}^{\text{e}}\text{ghadhk}^{\text{e}}\text{phath}$ letters will not have dagheš lene. The letter yodh persists in every suffixal form of the plural words. Suffixes for the dual are exactly the same as those of the plural, *i.e.*, שפתי, my lips, שפתיך, thy (*m.*) lips, etc.

Prepositions may take suffixes in exactly the same way, though feminine forms are sometimes wanting. The following table indicates the inflections of some of the more commonly used prepositions :

	מן	לְ	עַל	בֵּין	אֶת־	אַחֲרַי	אֵת (with)
Singular							
1 c.	מִמֶּנִּי	לִי	עָלַי	בֵּינִי	אֵתִי	אַחֲרַי	אֵתִי
2 m.	מִמֶּךָ	לְךָ	עָלֶיךָ	בֵּינֶךָ	אֵתְךָ	אַחֲרֶיךָ	אֵתְךָ
2 f.	מִמֶּהָ	לָהּ	עָלֶיהָ		אֵתָהּ	אַחֲרֶיהָ	

3 m.	מִמֶּנּוּ	לוֹ	עָלָיו	בֵּינוֹ	אֹתוֹ	אַחֲרָיו	אֵתוֹ
3 f.	מִמֶּנָּה	לָהּ	עָלֶיהָ		אֹתָהּ	אַחֲרֶיהָ	אֵתָהּ
Plural							
1 c.	מִמֶּנּוּ	לָנוּ	עָלֵינוּ	בֵּינֵינוּ	אֹתָנוּ	אַחֲרֵינוּ	אֵתָנוּ
2 m.	מִכֶּם	לָכֶם	עָלֵיכֶם	בֵּינֵיכֶם	אֹתְכֶם	אַחֲרֵיכֶם	אֵתְכֶם
2 f.		לָכֶן			אֹתְכֶן	אַחֲרֵיכֶן	אֵתְכֶן
3 m.	מֵהֶם	לָהֶם	עָלֵיהֶם	בֵּינֵיהֶם	אֹתָם	אַחֲרֵיהֶם	אֵתָם
3 f.		לָהֶן			אֹתָן	אַחֲרֵיהֶן	אֵתָן

VOCABULARY

אֵת	with	תַּחַת	under	חֲדָשׁ	new
אַחֲרֵי	after	רָדַף	to pursue	יָלַד	boy
לִפְנֵי	before	מָכַר	to sell	יָשַׁב	to sit
דָּג	fish	שׁוֹר	ox	בֵּין	between
אֶל-	towards	כֹּהֵן	priest	לֶחֶם	bread

Exercise 13

Translate :

1. מִכֶּם 2. מִמֶּנּוּ 3. אַחֲרֵיהֶן 4. אֹתָהּ 5. לִפְנֵי הָאִישׁ 6. סוֹסֵיהֶן
 7. סוֹסוֹתֵיהֶם 8. צְדָקוֹתֵיכֶן 9. שְׁמַעְתִּי אֶת-דְּבָרֵיהֶם 10. יָדֵיכֶם
 11. לָהֶם 12. דְּבָרֵיהֶם הֵם רָעִים בְּעֵינֵי יְהוָה 13. שְׁלַח הַנֶּבִיא
 אֶת-בָּנָיו וְאֶת-בְּנוֹתָיו אֶל-הַמִּדְבָּר 14. שְׁמַעְנִי אֶת-קוֹלִי
 בְּהִיכַל הָאֱלֹהִים 15. בֵּינֵי וּבֵינָהּ 16. וְלֹא רָדַפְתִּי אַחֲרֵי בָנֵי
 יַעֲקֹב 17. כִּי שְׁמַרְתִּי אֶת-דַּרְכֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל 18. בְּסֹפֶר
 מַלְכֵי יִשְׂרָאֵל וַיְהוּדָה 19. לֹא שָׁמְרוּ אֶת-מִצְוֹת יְהוָה אֲשֶׁר
 נָתַן לָהֶם בְּהָר 20. וְכָל-מִשְׁפָּטָיו לִפְנֵיהֶם.

1. Before me. 2. After them(*f*). 3. Upon him. 4. From thee(*f*). 5. Towards you (*m. pl.*). 6. Before you (*m. pl.*). 7. Before thee(*m*). 8. My face. 9. Our hands. 10. Thy(*f*) lips. 11. Their(*f*) righteousnesses. 12. Our words. 13. Their(*m*) horse. 14. Your(*f*) horses. 15. Your(*f*) mares. 16. Between us. 17. Under him. 18. Behold me. 19. Their(*m*) lips. 20. Thy strong hand is with the people.

CHAPTER XV

THE VERB: OTHER FORMS

IN an earlier chapter we examined briefly two of the most important forms of the regular verb, where we recognised that Hebrew has no "tenses" in the normal sense of that word. Instead there are two "states": the perfect, which expresses any kind of completed action, and the imperfect, which denotes any incomplete action, past, present or future. Thus, the perfect would be used to translate such phrases as "he ate", "he would have eaten", "he had eaten", whilst the imperfect state is reflected in such expressions as "he will eat", "he eats", "he was eating," "he might eat", and so on. To express a development of the basic verbal idea there are in all seven "themes", including active and passive, intensive and causative themes, and a reflexive.

Verbs are spoken of as "strong" where the three radicals do not change, or where one of them is a guttural, and "weak" where either one radical is assimilated or where a verb ends in a weak consonant, *e.g.*, ך. The "stative" verbs are so called because they generally describe the state, physical or mental, of the subject, *e.g.*, to be heavy, to be old. Usually they are intransitive, but not wholly so, and the

term "stative" must not be taken as synonymous with "intransitive". We can now study some special forms of the verb in subsequent sections.

The Imperative

When the preformatives are dropped, the imperative Qal is identical with the imperfect. It is important to notice that the š^wa in the first syllable is sounded, making the syllable open in each case. The imperative is never used with the negative to express a prohibition, being employed exclusively for positive commands, e.g., מִשְׁלֵי, rule ye.

The Jussive

This is in speech a shortened form of the imperfect to express the quick reaction of the mind to a situation, generally in terms of a wish or a command. It coincides with the imperfect in form in all parts of the regular verb except the hiph'il (or causative) but is used only in the second and third persons. Its negative is אַל, not לֹא. It is used mainly :

- (a) To express a positive command in the third person, e.g., יְהִי אֹר, let there be light.
 - (b) As a request or entreaty, e.g., אַל תִּקְטַל, do not thou (*m.*) kill.
 - (c) As a prohibition, e.g., אַל-תִּקְטְלוּ, do not kill.
- When Divine prohibitions are recorded, the

negative לֹא is used in the sense of "thou shalt not", often with the simple imperfect, e.g., לֹא תִרְצַח (Deut. v. 17), "thou shalt not kill", as a permanent prohibition.

The Cohortative

This form is generally confined to the first person singular and plural, and in speech tends to lessen the abruptness of a command, to exhort, or to express the resolution of the speaker. It is marked by the ending הֵיךְ added to the imperfect, e.g., וְשָׁמְרָהּ let us keep, we would keep. An emphatic imperative particle, אֲנִי, is frequently added to the Cohortative, Jussive and Imperative, as well as to particles such as הִנֵּה (behold!), to introduce an additional supplicatory note, or to strengthen the exhortation, e.g., אֲנִי-בָא, go, I pray.

Waw Consecutive

The comparative scarcity of subordinate clauses in Hebrew, combined with the limited modifications of the verb, made it necessary to employ a special device for denoting sequence of events in connected clauses or sentences. The effect is to introduce a subordinating quality into the initial verb of the sentence or phrase, so that what happens as a result is in direct sequence to the general tenor of the preceding verb.

In this construction, a consecutive narrative of past events which commences with a perfect tense is continued by a succession of imperfects coupled with *waw*, which is pointed like the article under such conditions. Conversely, when such a sentence begins with a simple imperfect, successive events are expressed by means of *waw* with the perfect, when the pointing for *waw* is exactly the same as for the conjunction ׀.

Thus, in the sentence "he went out and pursued and captured", the initial verb is in the perfect, but since the succession of events depends so intimately upon it, they are expressed by the *waw* consecutive form, **וַיֵּצֵא וַיִּרְדֹּף וַיִּלְכֹּד**. Where, however, the sequence is disrupted, the tense reverts to the perfect, as may be seen from a continuation of the above sentence, "he went out and pursued and captured, and did not rest in the city", which would now become **וַיֵּצֵא וַיִּרְדֹּף וַיִּלְכֹּד וְלֹא שָׁבַת בְּעִיר**. Here the negative intervenes between *waw* and the verb "rest", which according to our rule necessitates a reversion to the perfect form.

Similarly, in a sentence commencing with an imperfect, subsequent verbs are perfect if immediately preceded by *waw*, e.g., "he will remember the prophets, and will go out and hear them in the temple", which is rendered **יִזְכֹּר אֶת-הַנְּבִיאִים וַיֵּצֵא**.

וְשָׁמַע אֹתָם בְּהִיבָל. Again, if a word intervenes between waw and the verb, the latter reverts to the tense of the first verb in the series.

It is important to grasp these principles clearly, as the waw consecutive is found very widely in the Hebrew of the Old Testament. We may summarise the matter as follows :

- (a) After a simple perfect, connected successive verbs have waw with the imperfect.
- (b) After a simple imperfect, verbs consequent upon it have waw with the perfect.

In Hebrew narrative, the verb הָיָה, to be or become, is usually followed by waw consecutive when other words occur between the two verbs. The imperfect of הָיָה (יִהְיֶה) has a shortened form, יְהִי, used with waw consecutive, *i.e.*, וַיְהִי, the dagheš forte usually being omitted with יְ. In such a usage the verb "to be" is generally rendered "and it came to pass", *e.g.*, . . . וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיָּקָם, "and it came to pass after these words that he arose . . ."

In the imperfect with waw consecutive, the accentuation is generally mil'el when the penultimate is open, *e.g.*, וַיֵּשֶׁב, and he dwelt. Conversely, the perfect with waw consecutive has a milra' accentuation wherever possible, *e.g.*, וַשְׁמַרְתָּ, and thou wilt keep. Sometimes waw consecutive marks the consequent

clause in a conditional sentence, *e.g.*, . . . אִם עָבַרְתָּ אִתִּי וְהָיִיתָ עִלַּי, "if thou passest on with me, then thou shalt be to me . . ." (2 Sam. xv. 33).

A "weak" waw, or one which does not influence the form of the verb, is normally only found in the third person of the Jussive (וְיִקְטֹל, and let him kill) and with the Cohortative (וְאֶקְטֹלָה, and let me kill).

The Infinitive

There are two infinitives in Hebrew, known as the absolute and construct, of which the latter is the more common. The infinitive absolute stands entirely alone, having neither prefix nor suffix, and serves principally to emphasise the verb. Thus the sentence "he hath indeed kept my commandments" would be rendered in Hebrew "in-the-act-of-keeping he has kept my commandments", *i.e.*, שָׁמַר שְׁמֹר אֵת מִצְוֹתַי. It has thus an adverbial force, like "truly", "certainly", "surely", and as such generally stands in order before the verb. On the occasions when it occurs after the finite verb it expresses continuity, *e.g.*, שְׁמַעוּ שְׁמוֹעַ, "hear ye continually". Infrequently it expresses the imperative sense, as in the injunction "keep the sabbath day", שְׁמֹר אֶת-יְוֹם הַשַּׁבָּת.

Unlike the absolute form, the construct may have a preposition prefixed, as well as pronominal suffixes. Most frequently the infinitive construct takes the

preposition ל as a prefix, *e.g.*, לִשְׁפֹט, to judge/expressing the English infinitive “to”. The dagheš lene is inserted in the second radical only with ל, and with other prepositions the first syllable remains open, *e.g.*, בְּשֹׁפֵט. The construct is negated by removing ל and prefixing it to בְּלֹאִי (“so as not to”), which then precedes the infinitive, *i.e.*, לְבַלְאִי שָׁמַע, (so as) not to listen. Often the infinitive is connected by maqqeph to its object, *e.g.*, לְכַרְת־עֵצִים, to cut down trees. In form it is generally the same as the second singular of the imperative. The suffixes of the infinitive construct may be illustrated by the use of the verb :

	Singular	Plural
1 c.	{ כְּתַבִּי כְּתַבִּי	כְּתַבְנוּ
2 m.	{ כְּתַבְהָ כְּתַבְהָ	{ כְּתַבְכֶּם כְּתַבְכֶּם
2 f.	כְּתַבְהִי	{ כְּתַבְכֶּן כְּתַבְכֶּן
3 m.	כְּתַבוּ	כְּתַבְתֶּם
3 f.	כְּתַבְהֵן	כְּתַבְתֶּן

Hebrew idiom would say “in-the-writing-of-me” for “when I wrote”, hence the value of the suffixal form for showing the gerund-like nature of the infinitive construct.

The Participle

In the regular verb there are two forms of the participle, the active (קטל, killing) and the passive (קטול, killed). For their inflections in gender and number they are regarded as nouns, thus :

	Singular		Plural	
	Absol.	Cstr.	Absol.	Cstr.
Active m.	קטל	קטל	קטלים	קטלי
f.	קטלה, קטלת	קטלת	קטלות	קטלות
Passive m.	קטול	קטול	קטולים	קטולי
f.	קטולה	קטולת	קטולות	קטולות

The holem in these forms is invariably long.

They are frequently used as ordinary substantives, and as such belong to distinct groups of nouns whose changes will be noted in a later chapter. The participles imply continuous activity, and this is especially true of the active form. In meaning they are like gerundives or verbal adjectives, and may agree in gender and number with a noun or pronoun, *e.g.*, אנחנו מושלים, we are ruling. When the third radical of a verb is a guttural, a furtive pathah appears with the passive participle, *e.g.*, ידוע, known. On occasions the passive participle may have a future connotation, *e.g.*, שדוד, that which ought to be destroyed. The negative לא is generally used with participles instead of לא.

VOCABULARY

אִם כִּי except.	נָהַר river.	פָּקַד to visit.
יָצָא to go out.	כְּבוֹד glory.	נָפַל to fall.
קָצַף to be angry.	גָּנַב to steal.	מֵת dead.
קָם to arise, stand.	נָשָׂא to lift up.	אֲבִיּוֹן poor.
עָבַר to pass over, cross.	לֵסְתָּ לest.	זָכָר male.

Exercise 14

Translate :

1. אַל תִּקְצַפּוּ. 2. לֹא תִגְבּוּ. 3. אֲמַר־נָא. 4. וַיֹּאמֶר אֱלֹהִים
נָפַל לְפָנַי וְלֹא אֶקְצַף בְּךָ עַד-עוֹלָם. 5. רְדֹפוּ אַחֲרָיו. 6. אַל
יִכְתֹּב בְּסֵפֶר תּוֹרַת יְהוָה אֱלֹהֵי יִשְׂרָאֵל. 7. הִלַּכְתִּי וְאֶמְכַּר
אֶת-הַיָּלָד. 8. שָׁכַן הָאִישׁ אֶת-דְּבָרֵי הַנְּבִיא וְלֹא שָׁמַר אֶת-
תּוֹרַת יְהוָה. 9. נִיתַן אֹתוֹ עַל-כָּל-אֶרֶץ מִצְרַיִם. 10. שָׁמַר
יְשֹׁמֵר אֶת-תּוֹרַת אֱלֹהִים. 11. וְכִזְכֹּר הַנְּבִיא אֶת-הַדְּבָרִים
הָאֵלֶּה וַיֹּאמֶר רְדֹף אַחֲרֵיהֶם צְפוּנָה. 12. אַתֶּם זֹכְרִים אֶת-
דְּבָרֵי הָאֱלֹהִים אֲשֶׁר אָמַרְתִּי בַיּוֹם הַזֶּה. 13. הִנְנִי שֹׁלַח אֶת-
הַנְּבִיא הָעִירָה.

1. Thou shalt keep my commandments. 2. May he keep thee from all evil in the land. 3. Let me go, I pray, to the house of the prophet. 4. And God made the firmament between the waters which were under the firmament, and between the waters which were above the firmament. 5. Let me keep thy commandments. 6. He kept on walking towards the house of Joseph. 7. I will

keep thy commandments continually. 8. They left off counting the stars of heaven. 9. They went down to Egypt to buy food in that place. 10. And behold, he sent the boy to watch the city of the mighty men. 11. Jehovah is thy keeper in the day of evil. 12. The prophets are keeping the law of Jehovah, the God of Israel. 13. The king rules over the people in the land.

CHAPTER XVI

PARADIGM OF THE REGULAR VERB

IN the last chapter we noted that there are a number of "themes" which serve to convey a developed idea of the simple verb, and these must now be given somewhat closer scrutiny. Their names are a reminder of the time when פָּעַל was used to illustrate the paradigm of the regular verb, since the "themes" are named according to the corresponding inflection of פָּעַל in the third singular masculine of the perfect. Thus the simple passive of פָּעַל would be נִפְעַל, and so the passive voice in the regular verb is called the Niph'al. קָטַל has replaced פָּעַל as the standard form for the verb paradigm because פָּעַל, having the second radical a guttural, is thus unable to take dagheš forte in three important forms of the strong or regular verb. The various forms, whose full inflections will be found in the paradigm section at the end of the book, are as follows :

Simple active or Qal.	קָטַל
Simple passive or Niph'al.	נִקְטַל
Intensive active or Pi'el.	קָטַל
Intensive passive or Pu'al.	קָטַל
Causative active or Hiph'il.	הִקְטִיל
Causative passive or Hoph'al.	הִקְטַל
Reflexive or Hithpa'el.	הִתְקַטַּל

These forms are derived by internal changes of the root and other modifications. The second radical of the Pi'el, Pu'al and Hithpa'el has dagheš forte to intensify the form. The Pu'al and Hoph'al lack an imperative and infinitive construct, and with the exception of the Niph'al, all participles have a prefixed מ.

Niph'a.

In the perfect, the letter נ is prefixed to the stem and pointed with hireq, whilst the imperfect has a prefixed נ with the nun becoming assimilated to the first radical, which then takes a compensating dagheš forte, *i.e.*, נִקַּטְל. The imperative is marked by a prefix הָ, which by assimilation becomes הִקַּטְל. Before a vowel suffix the çere under the second radical becomes vocal šewa, except in pause, *i.e.*, הִקַּטְלִי but in the second feminine plural it changes to pathah, *i.e.*, הִקַּטְלֶנָּה. This latter becomes qameç in pause. The infinitive construct is like the imperative, but in the absolute the çere א is replaced by holem, הִקַּטְל, with an alternative form נִקַּטְל. The Niph'al participle may have gerundive force, and as such is often used for phrases with a passive meaning, *e.g.*, the broken of heart, would be וְשִׁבְרֵי-לֵב, *i.e.*, the broken ones of heart, with "heart" appearing normally in such an expression in the shorter form in preference to לֵבָב. The Niph'al is inflected like the Qal.

The primary force of the Niph'al is reflexive, *e.g.*, נִסְתַּחַר he hid himself, though it is found in a reciprocal or "middle" sense, *e.g.*, וַיִּלָּחֲמוּ, they fought (one another), and predominantly as the simple passive of the Qal. מָ, בָ and לָ are used as the agent when the Niph'al, has a passive force. Some verbs are used only in the Niph'al *e.g.*, וַיִּלָּחֲמוּ, he fought, without any reflexive or passive meaning.

Pi'el

A dagheš forte in the middle radical is characteristic of this form. In the first syllable the vowel is generally hireq, whilst the second syllable may have pathah or çere. In three verbs, כָּבַם, he washed, כָּפַר, he atoned, and דִּבֶּר, he spoke, s^eghol replaces çere. The imperfect יִקְטֹל is inflected regularly, whilst of the infinitives, the absolute קָטַל is less frequently used than the form קִטַּל, which is the same as that of the construct. The participle has a prefixed מ, pointed with šewa. The Pi'el is inflected like the Qal.

The Pi'el is an intensive form of the Qal, *e.g.*, רָדַף, to follow, רִדְּף, to pursue. Where intensity becomes iteration, a causative force may be evident, *e.g.*, גָּדַל, to be great, גִּדַּל, to cause to be great, make great; קִדַּשׁ, to be holy, קִדְּשׁ, to hallow.

Pu'al

This form is marked by dull vocalic sounds, but like the Pi'el has regular inflections. In the perfect,

qibbuç is found under the first radical, whilst the pathah of the second radical becomes vocal šewa before vowel affirmatives. In this latter respect the imperfect is similar. There is no imperative form of the Pu'al, since it is properly the passive of the Pi'el in meaning.

VOCABULARY

לחם	to fight (Niph.).	זָבַח	sacrifice.	יָאֵר	river.
אֲמֹרִי	Amorites.	חָבַשׁ	to bind, gird.	בְּכוֹר	firstborn.
נָחַם	to repent (Niph.).	אָרַר	to curse.	כֹּה	thus.
קָטוֹן	small, little	בָּקַשׁ	to seek (Pi.).	זָקֵן	old, elder.
כָּסַה	to conceal (Pi.).	סָתַר	to hide (Pi.).	זָבַח	to sacrifice.
צֵלֵם	image, likeness.	יָכַל	⁴ be able.	אֶהְרֹן	Aaron.
זָרוּעַ	arm.	שָׁתָה	to drink.	כָּבֵד	to be heavy ; (Pi.) to harden.

Exercise 15

Translate :

1. וַיֹּאמֶר יְהוָה אֵלַי אֲמַר לָהֶם לֹא תִלְחַמּוּ 2. וְשָׁבְתֶנּוּ
3. וַיִּנָּחֶם יְהוָה כִּי עָשָׂה אֶת־הָאָדָם
4. וַיִּכְסּוּ כָל־הַהָרִים הַגְּדֹלִים אֲשֶׁר־תַּחַת כָּל־הַשָּׁמַיִם
5. וַזְּכַח אֱלֹהִים רוּחַ וְשָׁבְרָה 6. תִּשְׁלַח לְעַבְדְּךָ לֵב שֹׁמֵעַ לְשֹׁפֵט

אֶת־עַמָּךְ הָיָה ' 7. בְּנ־אָדָם שְׁבַרְתִּי אֶת־וְרוּעַ פְּרַעַה מְלֶךְ
 מִצְרַיִם וְהָיָה לֹא־הַבְּשָׁה 8. אָמַרְתָּ בִקְשׁוּ פָנַי אֶת־פְּנֵיךְ
 אֲבִיקֶשׁ 9. וְעַתָּה אָרוּר אֶתָּה מִן־הָאָדָמָה אֲשֶׁר בָּרָא הָאֱלֹהִים
 10. וַיִּכְבַּד פְּרַעַה אֶת־לְבוֹ וְלֹא שָׁלַח אֶת־הָעַם.

1. And the Amorites which dwelt in that mountain sent and pursued you. 2. Do not fight (*pl.*) with small or great, but only (except) with the king of Israel. 3. And God said, Shall I conceal (*part.*) from Abraham that which I have done? 4. The one shedding man's blood, by man shall his blood be shed, for in the image of God he made man. 5. And in the books of the house of Israel they shall not be written. 6. Behold thou hast sent me this day from upon the face of the ground, and from thy face shall I be hidden. 7. They were not able to drink of the waters of the river. 8. And thou shalt say unto Pharaoh, thus said the Lord, My son, even my firstborn, is Israel. 9. And they will hear thy voice, and thou shalt come, thou and the elders of Israel, to the king of Egypt, and ye shall say unto him, Let us go, we pray, unto the desert that we may sacrifice to the Lord our God. 10. And Aaron spoke all the words which Jehovah said unto Moses.

CHAPTER XVII

PARADIGM OF THE REGULAR VERB

(continued)

Hiph'il

This is the active causative form, and in the perfect consists of the verb stem prefixed by ה and the vowel hireq (which occasionally becomes s^eghol), with the insertion of a full hireq between the second and third radicals, *i.e.*, הִקְטִיל.

The Imperfect has the same final syllable, but takes pathah under the initial letter, thus, יִקְטִיל. It should be noticed that in the Hiph'il only there exists a difference between the ordinary imperfect and the jussive (יִקְטֵל). The çere may be shortened to s^eghol in the jussive if the tone alters in position, *e.g.*, from יִקְטֵל to יִקְטֵל־. The inflection of the Hiph'il is regular.

Its typical meaning is the causative of the Qal, *e.g.*, שִׁדְדָה, to be holy, הִקְדִּישׁ, to cause to be holy, to sanctify. It may also have a declaratory meaning, as with הִדְבִּירָה, he pronounced righteous. Stative verbs frequently appear in the Hiph'il, *e.g.*, הִשְׂמִין, to become fat. If the Qal of the verb is transitive, the Hiph'il may govern two accusatives in a sentence, *e.g.*, הִנְחִיל אֶתְּמֹהַרְךָ אֶתְּהָאָרֶץ, he caused them to inherit the land.

Hoph'al

The first syllable of this form is always closed, as with the Hiph'il, though sometimes the qameç hatuph may be replaced by qibbuç, and this is especially the case with the participle, *e.g.*, מִקְטָל for מִקְטֵל.

The Hoph'al is inflected in the normal manner, and since it is passive in meaning it has no regular imperative form.

Hithpa'el

This is formed by prefixing הַת to the Pi'el, with pathah under the first radical, *e.g.*, הִתְקַטַּל. When a sibilant follows the prefix, the sibilant and the tau of the prefix exchange places thus, הִתְשַׁמֵּר, for הִשְׁתַּמֵּר, he was on his guard. With צ and ט the tau is replaced by the appropriate hard or soft lingual, *e.g.*, הִצְטַדֵּק for הִתְצַדֵּק, and הִתְוַמַּן for הִתְוַמֵּן.

In meaning it is primarily the reflexive of the Pi'el, *e.g.*, נִקַּם, he avenged, הִתְנַקַּם, he showed himself revengeful. It may also express reciprocal action, *e.g.*, הִתְרְאוּ, they looked at each other, and infrequently may be intransitive and similar in force to the Qal, *e.g.*, הִתְאַבַּל, to mourn. Another connotation is that of "playing the part of" something, *e.g.*, הִתְחַכַּם, he pretended to be a wise man; הִתְנַבֵּא, he behaved like a prophet.

At this juncture it may be advisable to notice the structure of some rare intensive and causative formations of the verb. Occasionally full holem is inserted in the intensives between the first and second radical to form the Po'el (קוּטַל), the Po'al (קוּטַל) and the Hithpo'el (הִתְקוּטַל). Some intensive formations have the third radical doubled, and these are the Pi'lel (קִטְּלַל), the Pu'lal (קִטְּלַל) and the Hithpa'lel (הִתְקִטְּלַל). Where the last two stem letters are repeated, the form is called the Pe'al'al (קִטְּלַטַּל). The Pilpel repeats the first and third radicals (קִטְּקַל). These forms are comparatively rare in their incidence, and there are one or two others connected with the Hiph'il which are even less frequently found.

VOCABULARY

שחַה	destroy (Hiph.),	כָּשַׁל	to stumble.	רָשָׁע	wicked, guilty.
בּוֹא	to enter.	אֲדוֹן	lord, master.	קָבַר	to bury.
עֵץ	tree, twig.	קֶבֶר	grave.	כֵּן	so, thus.
פֶּתַח	opening, gate.	(יֵשׁ), יֵשׁ	there is.	חָבַא	(Hith.) to hide oneself.
קָשַׁשׁ	to gather, collect.	שָׁלַךְ	(Hiph.) to cast.	תָּנַף	middle.
מָוַת	to kill, put to death.	בְּתוֹךְ	among, within.	אֵין	no, none.

מְלִיךְ to be king ; (Hiph.) to make king.	קָדַשׁ to be holy ; (Pi.) to hallow, sanctify.	קוּץ to be strong ; (Hith.) to take courage.
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Exercise 16

Translate :

1. וַיֵּאמֶר יְהוָה אֶל-שִׁמְוֹאֵל שְׁמַע בְּקוֹלִי וְהִמְלַכְתָּ לָּהֶם מֶלֶךְ.
 2. וַיָּבֹא אֶל-פְּתַח הָעִיר וְהָיָה שָׁם אִשָּׁה מְקַשֶּׁשֶׁת עֲצִים. 3. וְאֵתָם
 הַכְּשִׁלְתָּם רַבִּים בְּתוֹרַת יְהוָה. 4. וְהָיָה אֲדוֹנֵיהֶם נֹפֵל אֶרְצָה מֵת.
 5. וְאֵתָהּ הִשְׁלַכְתָּ מִן-הַשָּׁמַיִם בְּכַל-אֲשֶׁר עָשָׂה אֵת הָרֶעַ. 6. וַיֵּאמֶר
 יַעֲקֹב לְבָנָיו לָמָּה תִּתְּרָאוּ הִנֵּה שָׁמַעְתִּי כִּי יֵשׁ-לָחֶם בְּמִצְרַיִם.
 7. וַיֵּאמְרוּ הִתְהַלְכֵנוּ בְּאֶרֶץ וְהָיָה כָּל-הָאֶרֶץ יִשְׁבֵּת. 8. הֲיֵא הָעִיר
 הַפְּקֻדָה בְּיַד יְהוָה אֱלֹהֵי יִשְׂרָאֵל. 9. וְכִשְׁמַע הַנְּבִיא אֵת הַדְּבָרִים
 הָאֵלֶּה הִתְחַזַּק. 10. רְאִיתִי אֶת-הַרְשָׁעִים קְבָרִים וַיִּשְׁתַּכְּחוּ בְּעִיר
 אֲשֶׁר-בֶּן-עָשׂוּ שָׁם.

1. There entered a man of the people to destroy the king. 2. Thou art come to me to bring to remembrance my sin and to slay my son. 3. These are the luminaries in the firmament of heaven to divide between the day and the night. 4. And he shall be laid (Hoph.) in his grave in the place which the king has given him. 5. And Joshua said to the people, Sanctify yourselves, for Jehovah is in this place. 6. His head was cast upon the ground by the hand of the mighty man. 7. And they heard the voice of Jehovah walking about in the garden. 8. And the man and his wife hid themselves from before the Lord God amongst the trees of the garden. 9. And Pharaoh said, Behold, the people of the land are many, and you make them rest themselves in this place. 10. And they prophesied unto the evening, and there was no voice.

CHAPTER XVIII

DECLENSIONS OF NOUNS

It is generally found convenient to classify nouns in declensions, according to the changes which take place in the vowels when the tone is altered. The first declension, which we have already noticed, deals principally with nouns having qameç in the tone, the pretone, or both. Such nouns are similar to the perfect of the verb.

The second declension, which has affinity to the imperfect, consists of words formed from stems which originally terminated in two consonants but to which an auxiliary vowel, usually s^eghol, has been added. For this reason they are called "s^egholates", and fall into three principal classes, governed by the original vowel. The "a" class is like יָלָד, formed from יָלַד; the "e" class is illustrated by סִפֵּר, from an original סִפֶּר; whilst the "o" class is represented by חִדָּשׁ, formed from חִדָּשׁ.

In inflection the singular construct is the same as the absolute. For the singular of the noun, the suffixes are added to the stem, and the dual is formed in exactly the same way. But the plural absolute

has *gameç* under the second radical, and the first vowel then becomes *šewa* to accord with the tone.

The following table will illustrate these changes :

	" a " class	" e " class	" o " class
Singular abs. cstr.	יָלֵד	סֵפֶר	חֵדֶשׁ
light suff.	יְלֵדִי	סִפְרִי	חֵדְשִׁי
heavy suff.	יְלֵדְכֶם	סִפְרְכֶם	חֵדְשְׁכֶם
Plural abs.	יְלָדִים	סִפְרִים	חֵדָשִׁים
cstr.	יְלֵדָי	סִפְרָי	חֵדְשָׁי
light suff.	יְלֵדֵי	סִפְרֵי	חֵדְשֵׁי
heavy suff.	יְלֵדֵיכֶם	סִפְרֵיכֶם	חֵדְשֵׁיכֶם
Dual absol.	רְגָלִים	בְּרָפִים	אֲזָנִים
cstr.	רְגְלֵי	בְּרַפֵּי	אֲזָנָי
light suff.	רְגְלֵי	בְּרַפֵּי	אֲזָנָי
heavy suff.	רְגְלֵיכֶם	בְּרַפֵּיכֶם	אֲזָנֵיכֶם

These nouns are inflected regularly, but care should be taken to ensure the proper recognition of the *šewa*, whether silent or vocal. When the terminal letter is a guttural, the preference for pathah is noticed throughout, *e.g.*, זֶרַע, seed, זֶרַעִי, my seed, זֶרַעְךָ, thy seed, etc. The absence of an auxiliary *séghol* in this type of noun indicates something of the inadequacy of the term "*ségholates*" as a class designation.

Feminine s^egholates are formed by adding הָ to the original or primitive stem, *e.g.*, מַלְכָּה, queen, and in the singular are formed regularly. The plural has תּוֹ— added to the masculine singular, *e.g.*, מַלְכוֹת, and the construct is inflected normally, *i.e.*, מַלְכוֹת. Some feminines have a primitive תּ as the final letter attached to the stem, *e.g.*, מִשְׁמֶרֶת, which takes suffixes in the normal manner, *e.g.*, מִשְׁמֶרֶתִי, etc. A group of feminine nouns, mostly prefixed by מִ, have an ending הָ, *e.g.*, מַמְלָכָה, kingdom. The construct singular becomes s^egholate, *i.e.*, מַמְלָכֶת, with suffix, מַמְלָכֶתִי, whilst the plural is מַמְלָכוֹת.

A third declension may be made up of words similar in form to the active participles. Such nouns generally have an unchangeable vowel in the penultimate, and a tone long çere in the ultimate syllable. They are declined like participles, whose form has already been noted in Chapter XV. Some nouns are not participial in form, and generally relinquish the çere in declensions, *e.g.*, מִזְבֵּחַ, altar, cstr. sing. מִזְבֵּחַ, suffix מִזְבֵּחִי, plur. מִזְבְּחוֹת, with suffix מִזְבְּחוֹתִי, etc.

We may now notice the inflections of some irregular nouns which belong to the various declensions. Where relevant, the particular one is indicated by number.

SINGULAR

	father	son (3)	daugh- ter (2)	bro- ther	name	house (2)
Sing. abs.	אָב	בֵּן	בַּת	אָח	שֵׁם	בַּיִת
constr.	אָבִי	בְּנִי	בַּת־	אָחִי	שֵׁם, שְׁמִי	בַּיִת
suffix	אָבִי	בְּנִי	בַּתִּי	אָחִי	שְׁמִי	בַּיִתִּי
	אָבִיךָ	בְּנֵךָ	בַּתְּךָ	אָחִיךָ	שְׁמֵךָ	בַּיִתְךָ
	אָבִיו	בְּנוֹ	בַּתּוֹ	אָחִיו	שְׁמוֹ	בַּיִתּוֹ

PLURAL

	father	son ¹	daugh- ter	brother	name	house
Plur. abs.	אָבוֹת	בָּנִים	בָּנוֹת	אָחִים	שְׁמוֹת	בָּתַיִם
cstr.	אָבוֹתַי	בְּנֵי	בָּנוֹתַי	אָחִי	שְׁמוֹתַי	בָּתַי
suffix.	אָבוֹתַי	בְּנֵי	בָּנוֹתַי	אָחִי	שְׁמוֹתַי	בָּתַי

SINGULAR

	wife	sister	mouth	man	day (2)	city(2)
Sing. abs.	אִשָּׁה	אָחוֹת	פֶּה	אִישׁ	יוֹם	עִיר
cstr.	אִשְׁתִּי	אָחוֹתַי	פִּי	אִישׁ	יוֹם	עִיר
suffix	אִשְׁתִּי	אָחוֹתִי	פִּי	אִישִׁי	יוֹמִי	עִירִי
	אִשְׁתְּךָ	אָחוֹתְךָ	פִּיךָ		יוֹמְךָ	עִירְךָ

PLURAL

Plur. abs	נָשִׁים	(אָחוֹת)	פִּיּוֹת	אֲנָשִׁים	יָמִים	עָרִים
cstr.	נָשִׁי	אָחוֹתַי	פִּיּוֹתַי	אֲנָשִׁי	יָמֵי	עָרֵי
suffix	נָשִׁי	אָחוֹתִי		אֲנָשִׁי	יָמֵי	עָרֵי

VOCABULARY

צָדִיק	righteous-	גְּדֹלַת	greatness.	מַלְאָךְ	messenger.
	ness.				
קֶשֶׁת	bow (<i>f</i>).	חֲכָמָה	wisdom (<i>f</i>).	חַיִל	force, army.
כַּרְם	vineyard.	עֲצָה	counsel (<i>f</i>).	עֵגֶל	calf.
רֶגֶל	foot (<i>f</i>).	נִקְמָה	vengeance (<i>f</i>).	שִׁפְחָה	handmaid (<i>f</i>).
שִׁפָּה	lip (<i>f</i>).	עַתָּה	now, shortly.	בִּרְךָ	knee (<i>f</i>).

Exercise 17

Translate :

1. רְגָלַיִם 2. מַלְאָכָיו 3. שְׁנֵיהֶם 4. מְקוֹמוֹתֵיכֶם 5. בְּלִבָּבוֹ
 6. עֵגֶלְךָ 7. עֲצוֹתַיִנוּ 8. בָּתוֹתָם 9. מִימֵיהֶם 10. שׁוֹרֵיהֶן
 11. שִׁפְחוֹתֶיהָ 12. פִּיכֶם 13. עֲרִיחָן 14. כַּרְמֵי 15. בְּרַפְּיָם

1. Two eyes. 2. Two ears. 3. Their(*m*) hands 4. Your(*m*) blessing. 5. Their(*m*) words. 6. Your(*m*) brother. 7. Their(*f*) houses. 8. Their(*m*) daughters. 9. My(*m*) brothers. 10. Their(*m*) heads. 11. His righteousness. 12. Their(*m*) calves. 13 My greatness. 14. Your(*m*) king. 15. Our armies.

CHAPTER XIX

DEGREES OF COMPARISON : NUMERALS

IN a relatively primitive and simple language such as Hebrew it would be out of place to expect special forms to indicate degrees of comparison. It is possible, however, to express such ideas, though a certain amount of circumlocution is involved.

The comparative degree of superiority or inferiority is expressed by attaching the preposition מִן after the positive adjective to the word with which the noun is being compared, *e.g.*, גָּדוֹל מִן־דָּוִד, greater than David; טוֹב מֵאַבְרָהָם, better than Abraham, where מִן ("from") has the force of "in comparison with".

The superlative degree may be indicated in a number of ways, as follows :

- (a) By prefixing the article to the positive adjective coming after a definite noun, *e.g.*, הַבֶּן הַגָּדוֹל, the eldest son (*i.e.*, the great one amongst those sons mentioned).
- (b) By placing the adjective in the construct before a definite noun, *e.g.*, קָטוֹן בְּנֵי, his youngest son (*i.e.*, the young one of his sons).

- (c) By using the preposition **בְּ**, “amongst”, *e.g.*, **הָאִישׁ הַחֲזָק בְּאֶרֶץ**, the strongest man in the earth; or the comparative with **כָּל**, *e.g.*, **גָּדוֹל מְכֹל הָעָם**, the greatest of all the people; or by using a pronominal suffix with an adjective, *e.g.*, **גָּדוֹלָם**, their greatest (*i.e.*, the great of them).
- (d) Absolute superlatives use adverbs like **מְאֹד** after the adjective, *e.g.*, **גָּדוֹל עַד־מְאֹד**, very great; or nouns in the construct, *e.g.*, **שִׁיר הַשִּׁירִים**, the most excellent song (*i.e.*, the song of songs).

Numerals

The numbers one to nineteen have masculine and feminine forms, whilst numbers one to ten have a construct as well as an absolute state. Numbers may be described as “cardinals” (answering the question “how many?”) and “ordinals” (answering the question “in what or¹ r?”). The cardinal numbers are as follows:

	With masculine nouns		With feminine nouns	
	Abs.	Cstr.	Abs.	Cstr.
1	אֶחָד	אֶחָד	אֶחַת	אֶחַת
2	שְׁנַיִם	שְׁנַיִם	שְׁתֵּי	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלוֹשׁ	שְׁלוֹשׁ
4	אַרְבָּעָה	אַרְבָּעָה	אַרְבַּע	אַרְבַּע
5	חֲמִישָׁה	חֲמִישָׁה	חֲמֵשׁ	חֲמֵשׁ
6	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ

7	שֶׁבַע	שֶׁבַעַת	שֶׁבַע	שֶׁבַעַת
8	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמֹנֶה	שְׁמֹנֶת
9	תְּשַׁע	תְּשַׁעַת	תְּשַׁע	תְּשַׁעַת
10	עֲשָׂרָה	עֲשָׂרֹת	עֲשָׂר	עֲשָׂרֹת
11	{	אֶחָד עֲשָׂר	אֶחָת עֲשָׂרָה	
		עֲשָׂרִי עֲשָׂר	עֲשָׂרִי עֲשָׂרָה	
12	{	שְׁנַיִם עֲשָׂר	שְׁנַיִם עֲשָׂרָה	
		שְׁנֵי עֲשָׂר	שְׁנֵי עֲשָׂרָה	
13		שְׁלֹשָׁה עֲשָׂר	שְׁלֹשׁ עֲשָׂרָה	
14		אַרְבָּעָה עֲשָׂר	אַרְבַּע עֲשָׂרָה	
		etc.	etc.	
	20	עֲשָׂרִים	עֲשָׂרִים	
	30	שְׁלֹשִׁים	שְׁלֹשִׁים	
	40	אַרְבָּעִים	אַרְבָּעִים	
	50	חֲמִישִׁים	חֲמִישִׁים	

100 מֵאָה (*f.*), cstr. מֵאָת, plur. מֵאוֹת, hundreds.

200 מֵאֹתַיִם (dual for מֵאֹתִים).

300 שְׁלֹשׁ מֵאוֹת 400 אַרְבַּע מֵאוֹת 500 חֲמִשׁ מֵאוֹת etc.

1000 אֶלֶף (*m.*) 2000 אֶלְפִים (dual). 3000 שְׁלֹשָׁת אֶלְפִים

4000 אַרְבַּעַת אֶלְפִים 10,000 רִבְבָּה 20,000 רִבּוֹתַיִם (dual).

The numeral "one" is an adjective, and generally follows its noun, agreeing with it in gender, *e.g.*, שְׁנָה אֶחָת, one year. The number "two" is a dual form, and agrees in gender with its noun, *e.g.*, שְׁנֵי נָשִׁים, two women. As a construct it precedes the word numbered, but as an absolute it follows it in apposition.

The cardinals from three to ten are nouns which disagree with the noun in gender, the masculine form standing with the feminine noun, and *vice versa*, e.g., שְׁלֹשֶׁת בָּנִים, three sons; שְׁלֹשׁ בָּנוֹת, three daughters. The numerals from eleven to nineteen have the unit before the ten, and the noun is generally in the plural, though after common substantives such as day, year, man, the singular is used. The tens from thirty to ninety are expressed by the plural of the corresponding units, whilst twenty represents the plural of ten. Tens and units are usually joined by the conjunction *waw*, e.g., שִׁבְעִים וְשֶׁבַע, seventy-seven (*i.e.*, seventy and seven). The numerals occasionally have suffixes, as with שְׁלֹשָׁתָם, they three.

The ordinals have distinctive forms for the numbers one to ten only, as follows :

	Masculine	Feminine
first	רִאשׁוֹן	רִאשׁוֹנָה
second	שֵׁנִי	שֵׁנִית
third	שְׁלִישִׁי	שְׁלִישִׁית
fourth	רְבִיעִי	רְבִיעִית
fifth	חֲמִישִׁי	חֲמִישִׁית
sixth	שֵׁשִׁי	שֵׁשִׁית
seventh	שְׁבִיעִי	שְׁבִיעִית
eighth	שְׁמִינִי	שְׁמִינִית
ninth	תְּשִׁיעִי	תְּשִׁיעִית
tenth	עֲשָׂרִי	עֲשָׂרִית

These ordinals are adjectives, agreeing with the substantive in number and gender, and coming generally after the noun. After ten, the ordinals have no distinct form, and the corresponding cardinals are then employed. The age of people is normally expressed by בֶּן, "son of" or בַּת, "daughter of", *e.g.*, אִישׁ בֶּן-שְׁלֹשִׁים שָׁנַיִם, a man of thirty. In dates, the cardinals frequently replace ordinals in usage, *e.g.*, בְּאַחַד לַחֹדֶשׁ, on the first of the month.

About the Maccabeán period the consonants of the alphabet came to be used as numerical signs, with the values assigned to them which we have already included in our table of the alphabet. From this it will be seen that the letters א to ט comprise the first nine numerals, the letters י to ז the tens, whilst the hundreds are signified by the letters from ק to ת. In combinations of numbers the greater symbol generally precedes the lesser, *e.g.*, יב equals 12, *i.e.*, 2 plus 10, the latter number being written first. Thus לג equals 3 plus 30, ריא equals 1 plus 10 plus 200, תר equals 200 plus 400, and so on. Exceptions to this are numbers 15 and 16, which are not symbolised by ה"ה and י"ו respectively, since these combinations are fragments of the Divine Name. This difficulty was avoided by using טו (6 plus 9) for fifteen, and טז (7 plus 9) for sixteen.

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VOCABULARY

גָּבַהַּ tall.	אָהַב to love.	פֶּקַח Pekah.
רָחֵל Rachel.	שֵׁבֶט tribe, sceptre.	בָּבֶל Babylon.
לֵאָה Leah.	שְׁלֹמֹה Solomon.	יָדַע to know.
חַסְדֵּךְ kindness.	חֹדֶשׁ month.	בָּטַח to trust.
גָּדַל to grow, become great.	בַּעַל lord, master, husband.	מִלְחָמָה battle, war (f).

Exercise 18

Translate

1. קָטוֹן מִן-אָחָיו 2. יָדוֹד הַגָּדוֹל מֵאָחָיו 3. בָּנוּ הַקָּטָן
 4. עָבַד עֲבָדִים 5. אֲבִירָל מְרִיב 6. גָּבַהַּ אֲנֹכִי מִמֶּנּוּ 7. אֶחָד
 שְׁבַטֶיךָ 8. שְׁלֹשֶׁת בָּנָיו 9. בְּחִמְשָׁה עָשָׂר יוֹם 10. שְׁנַת שְׁמֹנֶה
 עָשָׂר לְשָׁלְמֹה 11. בְּשַׁנַּת שְׁתַּיִם לְפֶקַח 12. בְּחֹדֶשׁ שְׁנַיִם
 עָשָׂר בְּשָׁנָה הַשְּׁלִישִׁית 13. בְּשַׁנַּת שְׁמֹנֶה עָשָׂר לְמֶלֶךְ יִשְׂרָאֵל
 14. שְׁנֵיהֶם 15. שְׁנַיִם שְׁנַיִם.

1. Better than gold. 2. His youngest daughter. 3. He is taller than his wife. 4. From the greatest of them to the least of them. 5. Jacob loved Rachel more than Leah. 6. I am not better than my fathers 7. The two mountains. 8. Her three daughters. 9. Fifteen sons. 10. Sixty-two years. 11. Twenty-seven. 12. Eleven years. 13. The first earth. 14. The tenth month. 15. In the second year.

Translate from the Hebrew Bible, using a lexicon where necessary : Jeremiah 52, verses 28-32.

CHAPTER XX

VERBAL SUFFIXES

THE pronominal accusative of a verb may be expressed by **אֵל** with the appropriate suffix, or by a pronominal suffix attached to the verb. Normally only a direct object is implied by the use of a verbal suffix.

The form of the suffix itself is similar to those attached to nouns, except that in the first singular **אֵל** is preferred, whilst in the third plural we find **אֵל** and **אֵל** more often than **אֵל**— and **אֵל**—. The addition of a suffix naturally affects the tone or accent, which tends to move in the direction of the suffix, and which modifies the pointing accordingly.

The inflections will be seen from the following tables :

Regular Verb

PERFECT QAL SINGULAR

	3 m	3 f	2 m.	2 f	1 c.
Sing.					
1 c.	קָטַלְתִּי	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ	—
2 m.	קָטַלְתָּ	קָטַלְתְּ	—	—	קָטַלְתֶּם
2 f.	קָטַלְתֶּן	קָטַלְתֶּן	—	—	קָטַלְתֶּן

•	3 m.	3 f.	2 m.	2 f.	1 c.
3 m.	קָטְלוּ קָטְלוּהוּ	קָטְלוּהָ קָטְלוּהָּ	קָטְלוּהוּ קָטְלוּהוּ	(קָטְלוּתִי) קָטְלוּתִיָּהוּ	קָטְלוּתִי קָטְלוּתִיָּהוּ
3 f.	קָטְלָהּ	קָטְלָתָּהּ	קָטְלָתָּהּ	קָטְלָתִיָּהּ	קָטְלָתִיָּהּ
Plur.					
1 c.	קָטְלֹנִי	קָטְלֹנִי	קָטְלֹנִי	קָטְלֹנִי	—
2 m.	קָטְלֹכֶם	(קָטְלֹכֶם)	—	—	קָטְלֹתֵיכֶם
2 f.	קָטְלֹכֶן	(קָטְלֹכֶן)	—	—	קָטְלֹתֵיכֶן
3 m.	קָטְלָם	קָטְלָתָם	קָטְלָתָם	קָטְלָתֵיָם	קָטְלָתֵיָם
3 f.	קָטְלוּ	קָטְלָתָן	קָטְלָתָן	קָטְלָתָן	קָטְלָתָן

PERFECT QAL PLURAL

	3 c.	2 c.	1 c.
1 c.	קָטְלוּנִי	קָטְלוּנִי	—
2 m.	קָטְלוּהוּ	—	קָטְלוּהוּ
2 f.	קָטְלוּהָ	—	קָטְלוּהָ
3 m.	קָטְלוּהוּ	קָטְלוּהוּ	קָטְלוּהוּ
3 f.	קָטְלוּהָ	קָטְלוּהָ	קָטְלוּהָ
1 c.	קָטְלוּנִי	קָטְלוּנִי	—
2 m.	(קָטְלוּכֶם)	—	קָטְלוּכֶם
2 f.	(קָטְלוּכֶן)	—	קָטְלוּכֶן
3 m.	קָטְלוּם	קָטְלוּם	קָטְלוּם
3 f.	קָטְלוּן	קָטְלוּן	קָטְלוּן

The student will not encounter undue difficulty in learning these forms, as they inflect quite regularly. In the ordinary way only active verbs take suffixal

forms, since the reflexives and passives cannot govern an object. Where forms are exactly alike, as with the second singular feminine and the first singular common with the third masculine suffixes, the context determines the meaning.

The Pi'el and Hiph'il follow the same general scheme, as the following two examples will indicate :

	Pi'el		Hiph'il	
	3 sg. m.	3 pl. c.	3 sg. m.	3 pl. m.
1 c.	קָטַלְנִי	קָטַלְנוּנִי	הִקְטִילְנִי	הִקְטִילְנוּנִי
2 m.	קָטַלְךָ	קָטַלְךָהוּ	הִקְטִילְךָ	הִקְטִילְךָהוּ
2 f.	קָטַלְךְ	קָטַלְךְהוּ	הִקְטִילְךְ	הִקְטִילְךְהוּ
3 m.	קָטַלוּ	קָטַלוּהוּ	הִקְטִילוּ(הוּ)	הִקְטִילוּהוּ
3 f.	קָטַלְהָ	קָטַלְהָהוּ	הִקְטִילְהָ	הִקְטִילְהָהוּ
1 c.	קָטַלְנוּ	קָטַלוּנוּ	הִקְטִילְנוּ	הִקְטִילוּנוּ
2 m.	קָטַלְכֶם	קָטַלוּכֶם	הִקְטִילְכֶם	הִקְטִילוּכֶם
2 f.	קָטַלְכֶן	קָטַלוּכֶן	הִקְטִילְכֶן	הִקְטִילוּכֶן
3 m.	קָטַלְם	קָטַלוּם	הִקְטִילְם	הִקְטִילוּם
3 f.	קָטַלְנָן	קָטַלוּנָן	הִקְטִילְנָן	הִקְטִילוּנָן

The suffix of the imperfect generally prefers an "e" vowel where the perfect has an "a" vowel. The imperfect has regular suffixal endings because the change of persons occurs with the commencing syllable. The imperfect and imperatives often have an assimilated ך, called "nun energicum" before the

suffix, with dagheš forte, e.g., **יִשְׁמְרוּךָ** for **יִשְׁמְרוּךָ**. This is common in pause.

The following tables indicate the suffixal forms found in the imperfect and imperative :

	Imperfect Qal			Imperative		
	3 sg. m.	3 sg. m. with nun energicum	3 pl.	2 sg. m.	2 sg. m. with nun energicum	2 pl. m.
1 c.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	קְטַלְנִי	קְטַלְנִי	קְטַלְוּנִי
2 m.	יִקְטְלֶךָ	יִקְטְלֶךָ	יִקְטְלוּךָ	—	—	—
2 f.	יִקְטְלֶיךָ	—	יִקְטְלוּךָ	—	—	—
3 m.	יִקְטְלֵהוּ	יִקְטְלֵהוּ	יִקְטְלוּהוּ	קְטַלְהוּ	קְטַלְהוּ	קְטַלְוּהוּ
3 f.	(יִקְטְלֶיהָ)	יִקְטְלֶיהָ	יִקְטְלוּהָ	(קְטַלְהָ)	קְטַלְהָ	קְטַלְוּהָ
1 c.	יִקְטְלוּנִי	יִקְטְלוּנִי	יִקְטְלוּנִי	קְטַלְנִי	קְטַלְנִי	קְטַלְוּנִי
2 m.	יִקְטְלֶכֶם	—	יִקְטְלוּכֶם	—	—	—
2 f.	יִקְטְלֶכֶן	—	יִקְטְלוּכֶן	—	—	—
3 m.	יִקְטְלֵם	—	יִקְטְלוּם	קְטַלְם	—	קְטַלְוּם
3 f.	יִקְטְלֵן	—	יִקְטְלוּן	קְטַלְן	—	קְטַלְוּן

Infinitive constr.

Pi'el 3 sg. m. Hiph'il 3 sg. m.

1 c.	(יִקְטְלוּ) יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
2 m.	(יִקְטְלֶךָ) יִקְטְלֶךָ	יִקְטְלֶךָ	יִקְטְלֶךָ
2 f.	יִקְטְלֶיךָ	יִקְטְלֶיךָ	יִקְטְלֶיךָ
3 m.	יִקְטְלֵהוּ	יִקְטְלֵהוּ	יִקְטְלֵהוּ
3 f.	יִקְטְלֶיהָ	יִקְטְלֶיהָ	יִקְטְלֶיהָ (יִקְטְלֶיהָ)

1 c.	קָטַלְנִי	יִקְטֹלְנִי	יִקְטִילְנִי
2 m.	קָטַלְכֶם	יִקְטֹלְכֶם	יִקְטִילְכֶם
2 f.	קָטַלְכֶן	יִקְטֹלְכֶן	יִקְטִילְכֶן
3 m.	קָטַלְהֶם	יִקְטֹלְהֶם	יִקְטִילְהֶם
3 f.	קָטַלְהֶן	יִקְטֹלְהֶן	יִקְטִילְהֶן

The student should notice that the vowel under the second masculine singular and plural of the imperfect Qal is qameç hatuph, as also in the shut syllables of the infinitive construct. The participle generally has the suffixes of the noun rather than the verb, *e.g.*, מְבַקְשֵׁי, rather than מְבַקְשֵׁהוּ, "those who seek him".

The infinitive construct has the force of a gerund, and can govern an object. Thus the phrase "when he kept the man" may be rendered בְּשָׁמְרוֹ אֶת-הָאִישׁ, with שָׁ prefixed to the infinitive. If the object is a pronoun, אֵת in suffixal form is employed.

The suffixes to the verb might at first glance appear confusing and highly intricate, but with even the slightest degree of familiarity they become apparent as an ingenious method of expression involving a direct relation between subject, verb and object, and the economy of language which results is in many ways typical of the Hebrew idiom. Thus one word, שָׁמְרָתֵם, means "she has kept them (*m*)", just as יַמְלִיכֵנִי does duty for the expression "they (*m.*) will make me (*c*) king". A glance at the suffix

is sufficient to indicate the person of the object, whilst the state of the subject and verb is readily deduced from the remainder of the word.

VOCABULARY

בָּקַשׁ (Pi'el.) to seek.	קָדַם east.	מֹשֶׁה Moses.
שָׂמַד (Hiph.) to destroy.	לְמַעַן in order that.	עֹלָה burnt-offering.
מָצָא to find.	אֵיךְ where ?	זֶרַע seed.
רָעַב famine.	אֵיךְ how ?	לְשׁוֹן tongue (f).
שָׂרַף to burn.	רֹעֶה shepherd.	מִנְחָה meal-offering.
אֱמֶת truth (f).	שָׁפַט to judge.	בָּנָה to build.
יָרָא to fear.	בָּחַר to choose.	אֵף also, moreover.
כָּרַת to make a covenant.	מֵאֵס to reject, despite.	רֵעַ friend, companion.

Exercise 19

Translate :

1. יִבְקֶשֶׁנִי 2. שָׂמְרֵנוּ 3. יִמְלִיכֵנִי 4. יִשְׁמְרוּכֶן 5. שָׂמְרֵתוּנִי
 6. שָׂמְרֵתֵינוּ 7. שָׁמְרֵן 8. אֶחָרֵי כְּרָתֶם בְּרִית 9. בְּקִשְׁנֶהָ
 10. בְּקֶשְׁהוּ בַּבֶּקֶר 11. בְּשָׂמְרוּ אֵת דְּבָרַיָּה
 12. הַמְּלִיכָהוּ עַל-הָעָם הַזֶּה 13. מִצְדִּיקֵי הוּא אֱלֹהִים
 14. יִשְׁמִדֵנִי בַיּוֹם הַהוּא 15. כִּי-מִכְבְּדֵי אֲכַבֵּד.

1. She has made me king (Hiph.). 2. I have kept thee.
3. They have kept them. 4. Make me king. 5. They(*m*)
will seek me. 6. Ye(*f*) have sought me. 7. We have kept
thee(*m*). 8. In thy(*f*) keeping. 9. When the man
remembered thy law. 10. In the day when I visit them.
11. He will honour me in that city. 12. I will judge thee(*f*)
according to thy ways. 13. God has sent me before you.
14. They sought him with their whole heart. 15. Hast
thou found me, O my enemy?

Translate: Isaiah 41, verses 8-12.

CHAPTER XXI

WEAK VERBS : PE NUN, PE GUTTURAL, PE 'ALEPH

WEAK verbs are normally classified in terms of the old paradigm verb **פעל**, which earlier grammarians regarded as the typical regular or strong verb, later being displaced in favour of **קטל** because of its guttural content, as we have seen. Thus, the first radical of any verb is designated the "פ" letter; the second is styled the "ע" letter, whilst the third is called the "ל" letter. On this basis **פ"ל** verbs are those which have פ as the first letter, and **ע"ל** are those which have waw as the second radical. Since **א** and **ה** are gutturals at the beginning, and quiescent letters at the end of a word, they have a twofold designation, e.g., **פָּקַח** is a "ל" verb, but **הִפְקִיחַ** is a "פ" guttural. Where a verb has the second and third radicals identical it is called a Double 'Ayin verb, e.g., **פָּקַק**.

These verbs are styled "weak" because of the necessary modification of certain forms in the paradigm where the radicals are normally doubled. Since many of these radicals are gutturals, dagheš forte cannot be inserted, as in the strong or regular verb. The student should avoid the term "irregular" as far

as possible in this connection, since the form which ensues is fully consonant with the normal procedure governing guttural letters, already familiar to us.

Pe Nun Verbs

This type is marked by the ready assimilation of the radical נ at the end of a syllable, since in this position it does not carry a full vowel. This assimilation occurs in the imperfect Qal, the Niph'al perfect and participle, and throughout the Hiph'il and Hoph'al. Thus נִגַּשׁ becomes נִגַּשׁ; נִגַּשׁ becomes נִגַּשׁ, and so on. In this type of verb, qibbuç replaces gameç hatuph in the Hoph'al.

The nun is dropped in the imperative by stative verbs and those with pathah under the second radical, e.g., נִגַּשׁ for נִגַּשׁ, draw near. If a verb has holem with the second radical, the nun is generally retained, e.g., נִפֹּל, fall thou. The infinite construct relinquishes the nun, but assumes the feminine termination to form a s'gholate noun, e.g., נִגַּשְׁתִּי. With ל as a prefix it is pointed with gameç, e.g., לִנְגַּשׁ, to draw near. With a suffix this becomes לִנְגַּשְׁתִּי, "for my drawing near". But verbs which have holem in the imperative form the infinitive construct in the usual manner, retaining the nun, e.g., לִנְפֹּל to fall.

The verb לָקַח, to take, is treated as a Pe Nun verb in the Qal and Hoph'al. Thus the Qal imperfect is

יִקַּח, and the Hoph'al imperfect is יִקַּח. In other formations, however, the ל is not assimilated, e.g., Niph'al, יִלְקַח. In the verb יָתַן, to give, set, the final nun is assimilated where pointed with silent šewa, e.g., יָתַן becomes יָתַן. The initial nun is also assimilated in the imperfect Qal and takes çere under the second radical, e.g., יִתֵּן. The imperative likewise has çere, but before maqqeph it becomes s'ghol, i.e., יָתֵן. The emphatic form of this is יָתֵן and with suffix is יָתֵנוּ. The infinitive construct is יָתֵן, from יָתַן, and with a suffix is יָתֵנוּ, etc. With ל the infinitive construct is לְיָתֵן. Fuller forms will be found in the paradigm at the end of the book.

Pe Guttural Verbs

These verbs are modified because of the peculiarities of the guttural letters. As we have seen, these letters cannot be doubled by a dagheš forte, and also they prefer a hateph to a simple vocal šewa. In the imperfect Niph'al and related forms the initial radical has the hireq lengthened to çere in compensation, e.g., יִצְמַח. In the perfect Qal, the second plural masculine and feminine have hateph pathah as the guttural vowel, i.e., יִצְמַחְתֶּם and יִצְמַחְתֶּן, where the regular verb would have simple šewa. In the imperfect the hateph occurs consistently under the guttural, and corresponds with the vowel of the prefix, e.g., יִצְמַח. Normally the vowel preferred by

the guttural is of a different class from that of the last syllable. So in the imperfect Qal, with a final holem the guttural vowel is generally pathah, *e.g.*, יַעֲמֹד, and with a terminal pathah the vowel chosen is usually s^eghol, *e.g.*, יִחַוֶּק. However, s^eghol is regularly found with the first person singular of the imperfect Qal, אֶעֱמֹד, whilst in the imperative the hateph is usually hateph pathah, *e.g.*, עֲמֹד. Where forms end with a vowel letter, the hateph becomes a full vowel before a š^wa. Thus whilst the third singular masculine imperfect Qal of עֲמֹד is יַעֲמֹד, the third plural is יַעֲמֹדוּ, with the š^wa under the mem being vocal. Obviously a form יַעֲמֹדוּ would be impossible, since two vocal š^was cannot occur together.

Pe 'Aleph Verbs

Because א is a quiescent letter as well as a guttural, it relinquishes its consonantal force in the case of five verbs, and these then form a subdivision of the Pe guttural class. They are אָבַד, to perish; אָמַר, to say; אָכַל, to eat; אָפַק, to bake, and אָבָה, to be willing. The last two are ל' verbs also. One or two verbs have both Pe guttural and Pe 'Aleph forms, *e.g.*, אָרַח, to seize, and אָסַף, to gather.

In the perfect Qal they are like the Pe gutturals, but in the imperfect א quiesces to the vowel holem, *e.g.*, יֵאָכַל for יֹאכַל. In the infin. const. either hateph pathah or hateph s^eghol are found under the א, *e.g.*,

אָמַר אָכַל. Whilst the infinitive construct when governed or preceded by לְ normally has hateph seghol, one verb only, אָמַר has a contracted form, לְאָמַר for לְאָמַר. In the imperfect with waw consecutive, אָמַר has seghol, וַיֹּאמֶר and he said, but in the first singular pathah is found, e.g., וְאָמַר.

VOCABULARY

נָשַׁח (Niph.) to draw near.	נָצַל (Hiph.) to deliver.	חָצִי half.
נָקַם to avenge.	נָבֵא (Niph.) to prophesy.	עָמַד to stand.
נָשַׁק to kiss.	חָטָא to sin.	שָׁכַב to sleep.
חָלַק to divide.	חָלַם to dream.	קִדְשׁ holiness.
דָּבַר (Pi.) to speak.	עָנָה to answer.	יְהוֹנָתָן Jonathan.
חָכַם to be wise.	עֲנֹתוֹת Anathoth.	נָגַע to touch, reach.
נַחֲלָה possession, inheritance (f).	נָכַח (Hiph.) to strike, kill.	עָבַד to serve, till ground.
רָחַק to be distant, withd. aw.	נָטַשׁ to leave, allow.	סָפַר to count, write ; (Pi.) to recount.

Exercise 20

Translate :

1. וַיֹּאמֶר אֵלַי בֶּן-אָדָם עָמַד עַל-רִגְלֵיהָ וַאֲדַבֵּר אִתָּךְ.
2. אֶעֱבֹדָה שִׁבְעַ שָׁנִים בְּרַחֲלֵי בֵתְךָ הַקְטָנָה 3. וְשָׁלַחוּ וְקִנְיָ עִירָו וְלָקְחוּ אִתּוֹ מִשָּׂם וְנָתַנּוּ אִתּוֹ בְּיַד-הַמֶּלֶךְ 4. כֹּה אָמַר

יהוה לאנשי עמנות המבקשים את-נפשך לאמר לא תנבא בשם יהוה 5. וסרעה חלם והנה עמד על-היאר 6. וידבר יהונתן בדרך טוב אל-שאול אביו ויאמר אליו אל-יחטא המלך בעבדו 7. ועבדת את-איביך אשר ישלחם בך יהוה 8. ביום הרע אקראך כי תעני 9. לא נשמתני לנשק לבני ולבנותי 10. ויחלק עליהם לילה הוא ועבדיו.

1. Ye(*m*) shall serve God upon this mountain. 2. And thou, son of man, prophesy unto the mountains of Israel. 3. And they dreamed a dream in one night. 4. And he said, Draw ye near hither, all the people. 5. For the place on which you are standing (*part.*) is holy ground (ground of holiness). 6. And thou shalt not cause the land to sin, which the Lord thy God has given thee for an inheritance. 7. Thus saith Jehovah, send out (*Pi'el*) my people, that they may serve me. 8. And Jehovah will answer and say to his people, Behold I am sending(*part.*) bread in the desert. 9. In all these words he did not sin with his lips. 10. And his father said unto him, draw near, I pray thee, and kiss me, my son.

Translate : Genesis 28, verses 11-15.

CHAPTER XXII

'AYIN GUTTURAL, LAMEDH GUTTURAL AND LAMEDH 'ALEPH VERBS

'Ayin Guttural

BECAUSE the second radical in this type of verb is a guttural, certain modifications associated with gutturals take place. Thus a vocal šewa under a guttural becomes a hateph, and because of the preference for "a" sounds it is usually hateph pathah, e.g., פָּתַרְתִּי for פָּתַרְתִּי. The perfect Qal follows the normal pattern except for the third feminine singular and third plural, which have the hateph under the guttural. This occurs also in the second feminine singular, third masculine plural and second masculine plural of the imperfect, and also in the cohortative. In the feminine singular and masculine plural of the imperative the first radical takes the short vowel corresponding to the hateph, e.g., שְׁחַטְּוּ instead of שְׁחַטְּוּ. In both the imperfect and imperative Qal, pathah may replace holem, e.g., יִשְׁחַט rather than יִשְׁחַט.

The Pi'el, Pu'al and Hithpa'el naturally omit dagheš forte from the middle radical, being a guttural. The preceding vowel is lengthened in com-

pensation before ר (רָרַךְ for רִרְרַךְ), and often before א (מֵאֵן for מֵאָן). ה, ח and ע generally require no such compensation.

Lamedh Guttural

This is a type of verb whose third radical is a guttural, and includes final ה with mappiq. Final א and ה simple are quiescent, and fall into different classes to be considered later. Verbs of this general class are peculiar because of the rule that all final gutturals must have an "a" sound connected with them. The imperfect and imperative Qal and Niph'al have pathah before the guttural, whilst pathah furtive occurs after a fully accented vowel in the infinitives Qal and in the active participle. When the guttural is final and preceded by a permanently long vowel, pathah furtive is employed in the normal manner, e.g., הִשְׁלִיחַ. An auxiliary pathah is placed under the guttural of the second feminine singular in the perfect Qal and elsewhere without altering the pointing of the tav, e.g., שִׁלְחָתְךָ, not שִׁלְחָתְךָ.

Lamedh 'Aleph

In this class it is important to bear in mind the quiescent nature of the final guttural, as we mentioned above. Apart from the third and second person feminine plural of the imperfect, the preceding vowel is always long when the א quiesces, for the syllable thus has the effect of being open.

In the perfect Qal, qameç is retained throughout, except in the stative verbs, which have çere, *i.e.*, מְצִיאָה, but מְלֵאָה. The infinitive construct Qal may be regular, *e.g.*, הָטֵא, but may be formed by adding ת, *e.g.*, מְלֵאת. The imperfect Qal has qameç as the second vowel, but an accented s^ghol precedes the א in the third and second persons feminine plural, *e.g.*, תִּמְצִיאנה.

There is a tendency to confuse forms from this class with corresponding forms of the ל"ה class of verbs, as in 1 Samuel xiv, 33, where we find חֲטָאִים for חֲטָאִים. א may relinquish a vowel in contraction, *e.g.*, מְצִאת for מְצִאת, or it may drop out itself entirely in writing, *e.g.*, מְצִאתי for מְצִאתי.

VOCABULARY

ברך (Pi.) to bless.	מֵלֵא to be full, (Pi.) to fill.	חֲנִית spear.
שָׁעַן (Niph.) to lean	שִׁלַּח to send let go.	חֲמָס violence.
שָׁבַע (Niph.) to swear	נָתַץ to break down.	שָׁחַת to be corrupt.
שָׂנֵא to hate.	מָשַׁח to anoint.	אֲדוֹן lord, master.
מָאן (Pi.) to refuse, be unwilling.	יָצַק to pour out.	רָעָה evil (f).
אם if. whether.	מְשַׁחַה unction.	נִבַּט to look.

Exercise 21

Translate :

1. וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה כְּבֹד-לֵב פָּרְעֹה מֵאֵן לְשַׁלַּח אֶת הָעָם.
 2. וְתִשְׁחַח הָאָרֶץ לִפְנֵי אֱלֹהִים וְתִמְלֹא הָאָרֶץ חֶמְסָה 3. וְאָמַר
 תְּדַבֵּר אֶל-כָּל-חֲכָמֵי-לֵב אֲשֶׁר מִלְּאֲתֵיךָ רוּחַ חֲכָמָה 4. וַיִּמָּאֵן
 וַיֹּאמֶר אֶל-אִשְׁתּוֹ אֲדֹנָיִךְ הֵן לֹא-יָדַע אֲדֹנָי וְכֹל אֲשֶׁר-יֵשׁ-לִי
 נָתַן בְּיָדִי 5. וְאִין אֶעֱשֶׂה אֶת הָרָעָה הַגְּדוֹלָה וְחָטָאתִי לְאֱלֹהִים
 6. וְאֲנִי שֹׁנְאֲתִי כִי לֹא יִתְנַבֵּא עָלַי טוֹב 7. וְאִם רַע בְּעֵינֵיכֶם
 לְעַבֵּד אֶת-יְהוָה בַּחֲרוּ לָכֶם הַיּוֹם אֶת-מִי תַעֲבֹדוּן 8. וְחִזַּקְתֶּם
 בַּיּוֹם הַהוּא מִלִּפְנֵי מַלְּכְכֶם אֲשֶׁר בַּחֲרֹתֶם לָכֶם 9. לֹא
 יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת-בְּרִית אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם
 10. וּמִשְׁחָתָ לִי אֶת אֲשֶׁר-אָמַר אֱלֹהֵי.

1. And God blessed the seventh day and sanctified it.
 2. He will not repent, for he is not a man, to repent. 3. He
 will send his messenger before thee. 4. And he swore
 to him concerning (על) these words. 5. And behold,
 Saul leaned upon his spear. 6. And the blood of thy
 sacrifices shall be poured upon the altar of the Lord thy
 God, and thou shalt eat the flesh. 7. Her poor will I
 satisfy with bread. 8. And he said unto Jacob, I find
 her not. 9. Thou shalt not hate thy brother in thine
 heart. 10. And thou shalt take the oil of unction and
 pour it upon his head and anoint him.

Translate : Genesis 6, verses 5-8.

CHAPTER XXIII

PE YODH, PE WAW ; 'AYIN YODH
AND 'AYIN WAW VERBS

Pe Yodh and Pe Waw Verbs

THE majority of the Hebrew Pe Yodh verbs originally had waw as the first root letter, but since few words ordinarily begin with waw, and in those in which it would appear as a radical it becomes yodh, the true difference between these types is less apparent in the Qal than in the Nij h'al and the Hiph'il. Thus the verb **יָטַב**, to be good, is a genuine Pe Yodh, whilst **יָשַׁב**, to sit, comes from an original **וָשַׁב**, and is thus a Pe Waw. In the Hiph'il these become **הִיטִיב**, retaining the original ' after the ה, and **הוֹשִׁיב**, with the original ו, now quiescent, following the ה.

The original פ"י verbs are few in number, the most important being **יָצַק**, to suck, **יָלַל**, to howl (Hiph.), **יָטַב**, to be good, and **יָקַץ**, to awake.

The imperfect Qal is regular, with the yodh quiescing in the long hireq and pathah as the final vowel, e.g., **יִטַּב**. The infinitive construct Qal is also regular, **יָטַב**, whilst all Hiph'il forms have çere under the preformative ה, followed by quiescent ' , e.g. **הִיטִיב**.

A number of verbs with **צ** as their 'second radical are like **ד** verbs in the Qal, but in other forms are like **ן** verbs in assimilating the first and second root letters, and using dagheš forte. These verbs are **צב**, to place, **צב**, to stand, **צת**, to burn, and **צק**, to pour. Assimilation takes place chiefly in the perfect Niph'al, and all forms of the Hiph'il and Hoph'al. Thus the Niph'al of **צת** is **נצת**, the Hiph'il is **הצית**, and the Hoph'al is **יצת**. The verbs **צר**, to fashion, and **צא**, to go out, are exceptions to this procedure.

..

Many original **פ** verbs surrender the consonantal force of the quiescents with many preformatives, but the Hiph'il and Hoph'al retain them to a certain extent. Thus the perfect Hiph'il of **שב** is **הושיב**, and the imperfect is **יושיב**. The waw also reappears in the Niph'al, **נושב**. The imperfect Niph'al has waw with consonantal force, *i.e.*, **יושב**. The first person imperfect singular has hireq rather than seghol under the **א**. The Hoph'al **הושב** becomes **הושב**.

The imperfect Qal varies somewhat in formation. In certain verbs it follows the pattern of the **פ** class, *e.g.*, **ירא**, from **רא**, to fear. These include **ירש**, to inherit, **יעץ**, to take counsel, **יען**, to be weary, and **ישן**, to fall asleep. It will be seen that such verbs change waw to yodh in the imperfect, forming it like that of the strong stative verbs.

In other verbs the initial yodh is dropped, and a permanently long çere appears under the first consonant, with either çere as the last vowel, or pathah before a guttural. Thus יָשַׁב becomes יֹשֵׁב in the imperfect Qal, and יָדַע becomes יֹדַע. The most important of these verbs are יָשַׁב, to sit, dwell, יָרַד, to go down, יָלַד, to bear, beget, יָדַע, to know, and יָצַא, to go out. יָהַל, to go, is regarded also as one of these, except for the perfect and infinitive absolute Qal, and the Hithpa'el.

Adverbs

These are less developed in Hebrew than in other languages, and in addition to their derivation from nouns and pronouns may be rendered idiomatically by Hebrew verbs. Thus the perfect Hiph'il of יָטַב is employed for the adverb "well", e.g., הִיטִיבוּ לְדַבָּר, they have spoken well, is literally "they have 'made good' in speaking"; the phrase "and she bore again" becomes "she addled and bore", i.e., וַתֹּסֶף וַתֵּלֵד, or וַתֹּסֶף וַתֵּלֵד (and she addled to bear).

'Ayin Yodh and Waw Verbs

These classes have a quiescent yodh or waw as the middle radical, which does not appear in the perfect Qal. Thus an original קָוַם becomes קָם, and שָׁם becomes שָׁם. Though עָוַ verbs are more common, both types are identical in conjugation except for the imperative, imperfect and infinitive Qal, where the

original medial root letter is found as a vowel, *i.e.*, יָשִׁים, יָקוּם. In the perfect, waw is omitted throughout, whether the vowel is "a", "e", or "o", *e.g.*, בּוֹשׁ, מָת, מָת. The Jussives of שָׁם and קָם are יִשָּׁם and יִקָּם respectively, and when waw consecutive is added to the shortened form of the imperfect, the accent falls on the yodh, making the last syllable shut and the vowel short, *i.e.*, וַיִּקָּם, wayyaqom, וַיִּשָּׁם, wayyasem.

A number of statives are included in this class but do not conform to any particular set pattern. Thus מוֹת has a Qal perfect, מָת, מָתָה etc., whilst בּוֹשׁ has holem instead of šureq in the Qal, בִּשְׁתָּ, בִּשְׁתָּ etc. In the imperfect full holem reappears, יִבּוֹשׁ, etc., as in the infinitive and active participle, בּוֹשׁ. The verb בּוֹא, to come, conjugates like קוֹם, save that it has ו instead of ו. Hence the imperfect is יִבּוֹא, and the infinitive construct is בּוֹא (לְ). שׁוֹב is found in an idiomatic form meaning "to do over again". The phrase, and he arose again, would thus be rendered וַיִּשָּׁב וַיִּקָּם, *i.e.*, and he returned and arose. Some verbs have Po'el as an intensive to replace the Pi'el, *e.g.*, קוֹמֵם (imperfect יִקוֹמֵם), and occasionally a Pilpel, בּוֹלֵל (בּוֹל).

VOCABULARY

מָת to die ;
(Hiph.) put
to death.

בּוֹא to come ;
(Hiph.) to
bring.

שׁוֹב to return ;
(Hiph.) to
restore.

יָטֵב to be good.	יָשָׁן to sleep.	בוֹשׁ to be ashamed.
נַחַל stream.	גְּבוּלָה corpse (f).	זַיִת olive.
נָח to rest.	קוּם to arise.	יָצָא to go out.
אֵלִיָּהוּ Elijah.	שָׁמְרוֹן Samaria.	פָּצַר to urge.

Exercise 22

Translate :

1. וַיֵּלֶךְ וַיֵּשֶׁב בַּנַּחַל אֲשֶׁר עַל-פְּנֵי הָעִיר 2. וַיָּקָם וַיֵּלֶךְ אֶל-
נַפְשׁוֹ וַיָּבֹא עַד-הַמְּדִבָּר 3. קוּם אֲכַל כִּי רַב מְמָה הַדָּרוֹךְ
4. וַיֹּאמֶר יְהוָה אֵלָיו לֵךְ שׁוּב לְדָרְכֶךָ מְדַבְּרָה 5. וַתֹּאמֶר לָהּ
בַת-פְּרָעָה הַזֹּלִיכִי אֶת-הַיֶּלֶד הַזֶּה וְהִנְקִיהוּ 6. וַיֹּאמֶר לֹא-
יָרֵד בְּנֵי עַמְכֶם כִּי-אֶחָיו מֵת 7. וְאִתָּה תִחַוֶּה מִכָּל-הָעָם
אֲנָשֵׁי-חַיִל יִרְאִי אֵלָהִים 8. וְהִדְגָּה אֲשֶׁר בְּיָאֵר תָּמוּת 9. וְשָׂא
פְרָעָה אֶת-רֹאשָׁהּ וְהִשִּׁיבָהּ עַל-הַהֵיכָל 10. כִּי אֲנֹכִי מֵת בְּאַרְץ
הַזֹּאת וְאַתֶּם עֹבְרִים וְיִרְשְׁתֶּם אֶת-הָאָרֶץ הַשׁוֹבָה הַזֹּאת.

1. And he said, Go out and stand upon the mountain.
2. Go, return, for what have I done to thee? 3. And he
arose and went after Elijah. 4. And they urged him
until (עד) he was ashamed, and he said, Send. 5. And
the king died, and he was brought to Samaria, and
they buried the king in Samaria. 6. And all the men of
valour arose and went all the night and took the corpse
of Saul. 7. And the woman took the boy and nursed (נִקָּה)
him. 8. And they shall fear the name of Jehovah in the
city. 9. His seed shall inherit the earth. 10. And he
said, I will certainly return to thee in the day of evil.

Translate : 1 Kings 17, verses 10-12.

CHAPTER XXIV

DOUBLE 'AYIN, LAMEDH HE, AND DOUBLY WEAK VERBS

DOUBLE 'Ayin verbs are very similar to the 'Ayin Waw class in many respects, exhibiting a weakness in the second and third radicals, which are identical. Some authorities think that the stems are in fact only biliteral, since the two radicals in question are frequently written as one letter, *e.g.*, קלל becomes לקל in the perfect Qal. Where these forms take endings, dagheš forte is used to indicate the presence of a double letter. Hence קטט becomes קטט, and so יט, but the dagheš is omitted in simple forms.

From this it appears that there are two forms of perfect Qal. The longer one, *e.g.*, קטט, is conjugated like לקט, but seldom appears except in the third person singular and plural. A shorter form, קט, is much more common, and takes dagheš 'forte in the ק, and full holem, as will be seen from the paradigm. The longer form is transitive, the shorter one intransitive.

The imperfect Qal has two forms also, one of which reflects affinity with ע' verbs. This is the most common, and using the previous verb would be יט, with the original "a" vowel under the prefix, as in

עו verbs. With waw consecutive the accent falls on the yodh, leaving the last syllable shut, *e.g.*, וַיִּשָׁב, wayyašobh. A resemblance to וַיִּשָׁב verbs is seen in the alternate form וַיִּשָׁב, with the first radical doubled instead of the second.

The original "a" vowel occurs in the perfect Niph'al, וַיִּשָׁב, whilst the imperfect, וַיִּשָׁב, is similar to the imperfect Qal. The Hiph'il perfect is like the Niph'al perfect except that it has two çere vowels, וַיִּשָׁב, which appear also in the participle, מְשָׁב. Intensive forms such as the Po'al (וַיִּשָׁב), Pilpel (וַיִּשָׁב) and Hithpalpel, (וַיִּשָׁב), are sometimes found. A reduplication of the first radical, similar to that found in Aramaic, occurs in the imperfect of some verbs, *e.g.*, וַיִּשָׁב from וַיִּשָׁב, and וַיִּשָׁב from וַיִּשָׁב.

Lamedh He verbs originally ended in yodh or waw, *e.g.*, וַיִּשָׁב derives from an original וַיִּשָׁב, and וַיִּשָׁב from וַיִּשָׁב. The final ה is really a vowel-letter, since were it a consonant it would of course take mappiq, and thus bring the verb into the Lamedh guttural class.

The third masculine singular perfect in all forms terminates in ה, but otherwise the ה disappears. All imperfects terminate in ה־ in the third masculine singular, but this disappears before a vowel affirmative *e.g.*, וַיִּשָׁב. The original third radical, yodh, survives as a quiescent letter in the second and first persons perfect of the Qal (וַיִּשָׁב, וַיִּשָׁב) and Niph'al

(נִגְלִיתָ, נִגְלִיתִי). The jussive is formed throughout by dropping the ה־ of the imperfect by a process called "apocopation". Such forms are known as "apocopated forms", *i.e.*, "cut off". Thus the jussive Qal becomes נִגְלִי, the Niph'al נִגְלֵ, and so on, with *s*^eghol as an auxiliary vowel where two consonants would occur together. The cohortative ה־ is never attached to לִי־ verbs; instead the simple imperfect is employed to express the cohortative concept.

Before a mute second radical (ד, כ, ק, ת) a monosyllabic apocopation takes place, *e.g.*, נִשְׁתָּ, from שָׁתָא, and נִבְרָה, from בָּרָא. Pe Guttural verbs which are also לִי־ in class will retain pathah in apocopated forms, and so the imperfect Qal and Hiph'il of עָלָה are יַעֲלֶה, apoc. יַעַל. The verb רָאָה, to see, has an imperfect יִרְאֶה, and a jussive יִרְאֵ, but in the way consecutive the א quiesces, יִרְאֵ. The common verb הָיָה, to be, has its imperfect יִהְיֶה, and the jussive יִהְיֵ, or in pause יִהֵ. A similar verb הָיָה, to live, is formed in exactly the same way.

שָׁחָה, to bow down, is used in the Hithpa'lcl, reflecting the original terminal radical waw. The perfect is הִשְׁתַּחֲוָה (with the ת and ש interchangeably by rule); imperfect is יִשְׁתַּחֲוֶה, and the apocopated form is יִשְׁתַּחוּ. Apocopation of the Hiph'il imperative takes place chiefly in the verb רָפָה, as illustrated by the phrase, הִרְרֵךְ מִמֶּנִּי, let me alone.

Doubly weak verbs have more than one weak radical, as with **נָשָׂא**, to lift up, which is both **נ'** and **ל'**. Some of the more common verbs and their principal formations are as follows :

יָצָא, to go out. imp. **יֵצֵא**, imperat. **צֵא**, Hiph. **הוֹצִיא**, **הוֹצִיאתָ**, etc. (**ל'** and **צ'**).

בּוֹא, to come. perf. **בָּא**, **בָּאתָ**, etc. impf. **יָבוֹא**, imperat. **בּוֹא**, Hiph. **הֵיבִיא**, with suff. generally **הֵבִיאוּ** (**ל'** and **ע'**).

נָשָׂא, to lift. impf. **יִשָּׂא**. imperat. **שָׂא** (with suff. **שָׂאהוּ** etc.), infin. cstr. **שָׂאת** (**בְּשָׂאתוֹ** etc.). (**ל'** and **נ'**)

נָגַע, to touch. impf. **יִנַּע**. imperat. **נַע**. Hiph. perf. **הִנִּיעַ**, Hiph. impf. **יִנִּיעַ** (**נ'** and **ל'** gt.).

Defective verbs are those which function in part only, but deficiencies may be supplemented by allied defective verbs which differ in one radical only, *e.g.*, **יָצַב** and **נָצַב**, to place. The commonly used defective verbs are . .

הָלַךְ, to go. perf. **הָלַךְ**. imperf. **יֵלֵךְ**, imperat. **לֵךְ** ; Hiph. **הוֹלִיךְ** (from **יָלַךְ**).

טוֹב, to be good. perf., particip. and infinitive from **טוֹב** (**ע'**) ; impf. **יִיטַב** and Hiph. **הֵיטִיב** (from **יִטַב**).

שָׁתָה, to drink. regular in Qal ; Hiph. **הִשָּׂקָה**, etc. (from **שָׁקָה**).

יָכַל, to be able. perfect like קָטַן, infin. cstr. יִכְלֹת ;
impf. יִכְלַל (thought to be an imperfect Hoph'al,
but probably a modification of יִכְבַּל or יִכְבֵּל).

בוֹשׁ, to be ashamed. perf. בּוֹשׁ, imperf. יִבוֹשׁ, imperat.
בוֹשׁ, Hiph. (regular) הִיבִישׁ ; Hiph. also הוֹבִישׁ
(from יִבֵּשׁ).

VOCABULARY

עָלָה to go up.	בָּכָה to weep.	רָבָה to multiply.
הָרָה to conceive.	חָנַן, to pity.	שָׁבָה to take captive.
סָבַב to turn, turn away.	מָאוֹר luminary.	נְשָׁמָה breath, life (f).
הֶחֱזָה desolation.	יַבְשָׁה dry land (f).	רָחַף to hover, soar
הָיָה to be, become	חָיָה to live.	פָּרָה to be fruitful
קָלַל to be light, trifling ; (Pi.) to curse.	כֵּד earthen jar, pitcher (f).	יָתַר (Niph) to , remain.

Exercise 23

Translate :

1. הָאִישׁ אֲשֶׁר יִקְלַל אֶת-אָבִיו וְאֶת-אִמּוֹ מוֹת יוּמָת. 2. אָרוּר
- אֵתָהּ בְּבֹאֶהָ וְאָרוּר אֵתָהּ בְּצֵאתָהּ. 3. יֵשׂא יְהוָה פְּנָיו אֵלֶיךָ וְיִשָּׁם
- לְךָ שְׁלוֹם. 4. וְתֹאמֶר שְׁתֵּה אֲדֹנָי וְתִרְדּוּ בְּדָה עַל-יְדֵהּ בְּבֹאֶר

5. וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי-אֹר 6. וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר
 יוֹם חָמִישִׁי 7. כִּי-יִבְכוּ עָלַי לֵאמֹר תַּנְה-לָנוּ בָשָׂר 8. וַיְהִי
 הָלִיל חֹזֶק מְאֹד עַד אֲשֶׁר לֹא-נִוְתְּרָא-בּוּ וְשָׁמָּה 9. כִּי הִנֵּה
 הָעִיר אֲשֶׁר נִקְרָא שְׁמִי עָלֶיהָ אֲנֹכִי מַחֵל לְהִרְעֵ בַיּוֹם הַזֶּה
 10. וַיֵּרָא אֱלֹהִים כִּי-טוֹב

1. And he said to her, fear not, go, do according to your word. 2. And they called on the name of their god saying, Baal, hear us, and there was no voice and no one answering them. 3. And the word of the Lord came to him saying, Arise, go to the desert. 4. And a messenger of Jehovah came to the woman and said to her, Behold, now, thou dost bear not, but thou shalt conceive a son. 5. Let there be luminaries in the firmament of the heaven. 6. Be ye fruitful and multiply and replenish the earth. 7. And he said unto Joseph, Behold I die, but God will be with you, and will bring you again to the land of your fathers. 8. And thou shalt keep all that I am commanding thee (*part.*) to day. 9. And he went up and looked towards the sea. 10. And the king did according to all that God commanded him

Translate. Genesis I, vers 1-8.

VOCABULARIES

Numbers in brackets refer to the chapters where the words in question receive their principal treatment. Declensions of nouns are indicated numerically where they might not be obvious, and nouns unmarked as to gender are masculine

ENGLISH TO HEBREW

A	
Aaron, אַהֲרֹן	answer, to, עָנָה (24)
able, to be, יָכֹל (24)	arise, stand, to, קָוַם (23)
above, up, מֵעַל	arm, an, זְרֹעַ <i>f.</i>
Abraham, אַבְרָהָם	army, valour, force, חַיִל
accusative, sign of, אֶת	ashamed, to be, בּוֹשׁ (23, 24)
(אֶת־) (12)	ask, to, שָׁאַל
after, behind, אַחֲרַי, אַחֲרֵי	ass, an, חֲמֹר
age, duration, עוֹלָם	avenge, to, נָקַם (21)
alas ! אַהֲהָה	
all, כֹּל	B
allow, leave, to, נָטַשׁ, <i>Impf.</i>	Baal, lord, husband, בַּעַל
יָשׁוּשׁ	Babylon, בָּבֶל
also, moreover, אַף	bad, רָע
altar, מִזְבֵּחַ	bare, to lay (lead captive)
among, within, בְּתוֹךְ	barley, שְׁעוֹרָה <i>f.</i>
Anathoth, עֲנַתוֹת	battle, war, מִלְחָמָה <i>f.</i>
and, וְ (conj.)	be, to, become, הָיָה, <i>impf.</i>
angry, to be, קָצַף	יְהִי, <i>apoc.</i> יִהְיֶה
anoint, to, מָשַׁח	beasts, cattle, בְּהֵמָה <i>f.</i> 1
	before, לְפָנַי

- begin, to, חלל, *Hiph.*
(החל) 24)
- behind, (after)
- behold, הִנֵּה, הֵן
- between, בֵּין (*prep.*)
- bind, gird, to, חָבַשׁ
- bird, fowl, עוֹף 2
- birthright, בְּכוֹרָה *f.*
- bless, to, בָּרַךְ *Pi.*
- blessing, בְּרָכָה *f.*
- blood, דָּם
- blot out, to, (destroy)
- book, סֵפֶר 2
- bow, קָשָׁת *f.* 2
- boy, יָלֵד 2 (18); נֶעֶר 2
- bread, לֶחֶם 2
- break down, to, נָתַץ (22)
- breath, life, נְשָׁמָה *f.*
- brother, אָח (18)
- build, to, בָּנָה
- burn, to, שָׂרַף
- burnt-offering, עֹלָה *f.*
- bury, to, קָבַר
- C
- cake, מַעֲוֹג
- calf, עֵגֶל 2
- captain (prince)
- captive, to lead, lay bare,
גָּלָה; take captive, שָׁבָה
- capture, to, a city, לָכַד
- cast, to (send)
- cattle (beasts)
- cease, to, leave off, חָדַל
- choose, to, בָּחַר; search
out, חָזָה (23)
- city, עִיר *f.* 2
- clean, to be, become pure,
טָהַר; *Pi.* to cleanse
- collect, gather, to, קָשַׁשׁ
- come, to, בּוֹא; *Hiph.*
(הֵבִיא), to bring (23, 24)
- command, to, *Pi.* צִוָּה (24)
- command, a, מִצְוָה *f.* 1
- companion (friend)
- corpse, נְבִלָה *f.*
- corrupted, to be (destroy)
- couch, עָרֶשׁ *f.* 2
- counsel, עֲצָה *f.*
- count, write, to, סָפַר; *Pi.*
to recount
- courage, to take, (strong)
- covenant, בְּרִית *f.* 2
- cove., to, *Pi.* כָּסָה
- create, fashion, to, בָּרָא
- cross, pass over, to, עָבַר (21)

cry, call, to, קָרָא ; cry out,

זָעַק

curse, to, אָרַר (24) ; *Pi.* קָלַל

cut off, cut down, to, כָּצַח

D

darkness, חָשֶׁךְ 2

daughter, בַּת *f.* 2 (18)

David, דָּוִד, דְּוִיד

day, יוֹם 2 (18)

dead, מָת

death, put to, kill, to מוֹת (23)

deliver, to, *Hiph.* נָצַל

(הִצִּיל) (21)

desert, מִדְבָּר

desolation, תְּהוֹ

despise, reject, to, מָאָס

destroy, blot out, to, מָחָה ;

Hiph. שָׁמַד ; to be cor-

rupted, שָׁחַת

dig, to, כָּרַה

disease, sickness, חָלִי 2

distant, to be, withdraw, to,

רָחַק

divide, to, חָלַק ; *Hiph.* בָּדַל

do, make, to, עָשָׂה ; פָּעַל

(*poet.*) (22)

door, דֶּלֶת *f.* 2

dove, יוֹנָה *f.* (9)

draw near, to, נָגַשׁ, *impf.*

on'y in Qal; Niph. to

draw near (21)

dream, to, חָלַם (21)

dream, a, חֶלֶם

drink, to, שָׁתָה

dry land, יַבְשָׁה *f.* 1

duration (age)

dust, עָפָר 1

dwell, sit, to, יָשַׁב ; שָׁכַן

E

ear, אוֹז *f.* 2

earth, land, אֶרֶץ *f.* 2, *pl*

אֲרָצוֹת

earthen jar (pitcher)

east, קֶדֶם

eat, to, אָכַל

Egypt, מִצְרַיִם

Elijah, אֵלִיָּהוּ

enemy, אִיב 3

evening, עָרַב 2

ever, for, עַד-עוֹלָם

evil, to do, *Hiph.* רָעַע

evil, רָעָה *f.* 2 ; רָשָׁע (*adj.*)

except, כִּי אִם

eye, עֵין *f.* 2

F

face, פָּנִים 1
 fall, to, נָפַל (21)
 fashion, to, (reate)
 father, אָב (18)
 fear, to, יָרָא, *impf.* יִירָא (23)
 few, a, little, מְעוֹט
 fight, to, *Niph.* לָחַם
 fig tree, תְּאֵנָה *f.*
 find, to, מָצָא (22)
 fire, אֵשׁ *f.* 2
 firmament, רָקִיעַ 1
 firstborn, בְּכוֹר
 fish, a, דָּג 1
 flesh, בָּשָׂר
 food, אָכַל 2 (אָכְלָהּ *f.* 2)
 foot, רֶגֶל *f.* 2
 force (army)
 forget, to, שָׁכַח
 four, אַרְבַּע (19)
 fowl (bird)
 friend, רֵעַ (רֵעֵה)
 fruitful, to be, פָּרָה (24)
 full, to be, מָלֵא; *Pi.* to fill

G

garden, גַּן 2
 gate, opening, פֶּתַח

gather, to, אָסַף, *impf.* יֵאָסֵף;
 קָבַץ; collect, קָשַׁף
 gird, bind, to, חָבַשׁ
 girl, יוֹעֲרָה *f.* 2
 give, set, to, נָתַן (21)
 glory, כְּבוֹד
 go, to, הִלְךָ; *Hith.* to walk
 (24); go down, יָרַד; go
 out, יָצָא, *impf.* יֵצֵא (23,
 24); go up, עָלָה, *impf.*
 ' יַעֲלֶה, *apoc.* יַעֲלֶה

God, אֱלֹהִים
 gold, זָהָב
 good, to be, יָטַב (23)
 good, טוֹב
 goodness, טוֹבָה *f.*
 good things, goodness, טוֹב
 grave, קִבְרִי 2
 gr. at, to be, grow, גָּדַל; *Pi.*
 to magnify
 great, גָּדוֹל; great, much,
 רַב
 greatness, גְּדֻלָּה
 grievous (strong)
 ground, אֲדָמָה *f.* 1
 guilty, רָשָׁע

	H	how much ?' כַּמּוֹה' כַּמּוֹה'
half, חֲצִי		husband (Baal)
hand, יָד, <i>f.</i> י		
handmaid, שֹׁפְחָה, <i>f.</i>		
hate, to, שָׂנֵא (22) .		I
head, ראש		I, אֲנִי (10)
health (peace)		if, whether, אִם
hear, to, שָׁמַע		image, likeness, צֶלֶם 2
heart, לֵב 2, לִבָּב, י		inherit, possess, to יָרַשׁ ;
heaven, שָׁמַיִם י		<i>Hiph.</i> (הוֹרִישׁ), to dis-
heavy, to be, כָּבֵד ; <i>Pi.</i> יו		possess
harden, honour ; <i>Hiph.</i> be		inheritance (possession)
honoured		iniquity (sin)
hero, mighty man, גִּבּוֹר		in order than, לְמַעַן (<i>prep.</i>)
hide, to, <i>Pi.</i> and <i>Hiph.</i>		Isaac, יִצְחָק
סָתַר		Israel, יִשְׂרָאֵל
high, lofty, רָם		is, there, are, was, were, יֵשׁ,
hill, mountain, הַר 2		יֵשׁ-
hither, הֵלָם		
holiness, קִדְּשׁ		J
holy, to be, קִדְּשׁ ; <i>Pi.</i> to		Jacob, יַעֲקֹב
hallow, sanctify		Jehovah, יְהוָה
holy, קִדְּשׁ		Jonathan, יְהוֹנָתָן
horn, קַרְנֵן, <i>f.</i> 2		Joseph, יוֹסֵף
horse, סוּס 2		Joshua, יְהוֹשֻׁעַ, יְהוֹשֻׁעַ
house, בַּיִת 2 (18)		Judah, יְהוּדָה
hover, to, רָחַף		judge, to, שָׁפַט
how ? how ! מַה, אֵיךְ		justice, ordinance, מִשְׁפָּט

K

keep, to, שָׁמַר
 kill, slay, to, הָרַג ; put to
 death, מוֹת (23) ; kill
 smite, *Hiph.* נָכַח (הִכָּה),
impf. apoc. יָךְ (21, 24)
 kindness (mercy)
 king, to be, מָלַךְ ; *Hiph.* to
 make king
 king, מָלַךְ 2
 kiss, to, נָשַׁק (with לְ of
 persons)
 knee, בָּרַךְ *f.* 2, dual בְּרָכִים
 know, to, יָדַע

L

land (earth)
 law, תּוֹרָה *f.*
 lead captive, to, lay bare,
 to, (captive)
 Leah, לֵאָה
 lean, to, *Niph.* שָׁעַן
 leave, to, (allow)
 leave off, to, (cease)
 lest, פֶּן
 let go, to (send)
 lie down, to (sleep)
 life (breath)

lift up, to, נָשָׂא (22, 24)
 light, insignificant, to be,
 קָלַל ; *Pi.* to curse (24)
 light, אֹר 2
 likeness (image)
 lion, אַרְי 2
 lip, שָׁפָה *f.*
 little, a, (few)
 live, to, חָיָה (24)
 living, חַי
 lofty (high)
 look, to, *Hiph.* הִבִּיט נֹבֵט
 (22)
 lord (Baal) ; lord, master,
 אֲדוֹן 1
 love, to, אָהַב *impf.* יֶאֱהַב
 luminary, מְאֹר

M

magnify, to, (great)
 make, do, to, עָשָׂה
 male, זָכָר 1
 man, mankind, אָדָם ; man.
 אִישׁ
 master (lord)
 merc. offering, מִנְחָה *f.* 2
 mercy, kindness, חֶסֶד 2
 messenger, מַלְאָךְ

middle, תֶּנָּךְ
 mighty man (hero) ·
 month, חֹדֶשׁ 2
 moreover (also)
 morning, בֹּקֶר 2
 Moses, מֹשֶׁה
 mother, אִמּוֹ f. 2
 mountain (hill)
 much (great)
 multiply, to, רָבָה

N

name, שֵׁם 3
 new, חֲדָשׁ 1
 night, לַיְלָה 2, pl. לַיְלוֹת
 no, none, אֵין; no, not,
 אֵל- (with prohib); not,
 לֹא
 north, צָפוֹן f. 1
 now, shortly, עַתָּה
 number, מִסְפָּר

O

oil, שֶׁמֶן
 old, old man, זָקֵן
 old age, זְקִינָה f. (זְקִינִים)
 old, from of, מֵעוֹלָם
 olive, זַיִת

one, אֶחָד (19)
 opening (gate)
 ordinance (justice)
 over, upon, עַל- (prep.)
 ox, שׂוֹר

P

palace (temple)
 pass over, to, (cross)
 peace, health, שָׁלוֹם
 Pekah, פִּקַּח
 people, עַם 2
 perfect, תָּמִים
 Pharaoh, פַּרְעֹה
 piece, a, פֶּת f.
 pitcher, earthen jar, כַּד f.
 pity, to, חָנַן
 place, set, to, שָׂם, שָׂמָה (23)
 place, a, מְקוֹם
 poor, אֲבִיּוֹן 1
 possess, to (inherit)
 possession, inheritance,
 נַחֲלָה f.
 pour out, to, יָצַק
 powerful, עֲצוּם
 prayer, תְּפִלָּה f.
 priest, כֹּהֵן 3
 prince, captain, שָׂר

prison, **פְּלוּא** (פְּלוֹא)
 promise, to, (say)
 prophesy, to, *Niph.* **נבא**
 prophet, **נְבִיא** 1
 pursue, to, **רָדַף**

Q

queen, **מַלְכָּה** *f.* 2

R

Rachel, **רָחֵל**
 reach, touch, to, **נָגַע** (24)
 refuse, be unwilling, to, *Pi.*
מאן
 reject, to, (despise)
 remain, to, *Niph.* **יתר**
 remember, to, **זָכַר**; *Hiph.* to
 bring to remembrance
 repent, to, *Niph.* **נחם** (22)
 rest, to, **נוּחַ** (23); **שָׁבַת**
 return, to, **שׁוּב** (23)
 righteousness, **צְדִיק** 2
 river, **נְהַר**; **יָאֵר** (of Nile)
 rule, to, **מָשַׁל** (over, 3)

S

sacrifice, slaughter, to, **זָבַח**
 sacrifice, a, **זֶבַח**

Samaria, **שָׁמְרוֹן**
 Samuel, **שְׁמוּאֵל**
 sanctify, to, (holy)
 satisfied, to be, **שָׂבַע**; *Hiph.*
 to satisfy
 Saul, **שָׂאוּל**
 say, to, promise, **אָמַר** (21)
 saying (word)
 sceptre, tribe, **שֵׁבֶט**
 sea, **יָם** 2
 search out, to, (choose)
 see, to, **רָאָה**
 seed, **זָרַע** 2
 seek, to, *Pi.* **בָּקַשׁ**
 sell, to, **מָכַר**
 send, let go, to, **שָׁלַח**
 scraph, **שָׂרָף** 1
 servant, slave, **עֶבֶד** 2
 servc. till the ground, to,
עָבַד (21)
 set, to (give); (place)
 shed, to, **שָׁפַף**
 shepherd, **רֹעֵה**
 short, **קָצַר**
 shortly (now)
 sickness (disease)
 side, **יָרֵכָה** *f.* 2

sign, אֹת	strong, grievous, חָזַק
silver, כֶּסֶף 2	sun, שֶׁמֶשׁ
sin, to, חָטָא (2I)	swear, to, <i>Niph.</i> שָׁבַע
sin, iniquity, עֲוֹן 1	sword, חֶרֶב <i>f.</i> 2
sit, to (dwell)	
skin, עוֹר	
slay, to (kill)	
sleep, to, יָשָׁן, <i>Impf</i> יִישָׁן ;	
lie down, שָׁכַב	
smite, to (kill)	
soar (hover)	
Solomon, שְׁלֹמֹה	
son, בֵּן 3 (18)	
song, שִׁיר	
soul, life, נַפֶּשׁ <i>f.</i> 2	
south, נֹגֵב	
speak, to, <i>Pi.</i> דָּבַר	
spear, חֲנִית <i>f.</i>	
spirit (wind)	
staff, מַקֵּל	
stand, to, עָמַד ; <i>Hiph.</i> to	
place, set (2I) ; (arise)	
steal, to, גָּנַב	
stone, אֶבֶן <i>f.</i> 2 (18)	
stream, torrent, נַחַל 2	
strong, to be, חָזַק ; <i>Hith.</i> to	
take courage ; אָמַץ ; <i>Pi.</i>	
to strengthen	
	T
	table, שֻׁלְחָן
	take, to, לָקַח
	tall, גָּבַהַ
	temple, palace, הַיְכָל
	terebinth, אֶלֶף <i>f.</i>
	thence, מִשָּׁם
	there, שָׁם
	thing (word)
	this, זֶה (10)
	thither, שָׁמָּה
	throne, seat, כִּסֵּא
	thus, כֹּה
	till the ground, to (serve)
	tomorrow, מָחָר
	tongs (dual) מְלָקָחַיִם
	tongue, לָשׁוֹן <i>f.</i> 1
	torrent (stream)
	touch, to, (reach)
	towards (unto)
	tree, twig, עֵץ 1
	tribe (sceptre)
	trumpet, שׁוֹפָר

trust, to, **בָּטַח**
 truth, **אמת** *f* 2
 turn, turn away, to, **סָבַב** (24)

U

unction, **משחה** *f.*
 under, **תחת**
 until, unto, **עַד-** (*prep*)
 unto, towards **אל-** (*prep*)
 unwilling, to be (*refuse*)
 up (above)
 upon (over)
 upright, **יָשָׁר**
 urge, to, **פָּצַר ב**

V

valour (army)
 vengeance, **נִקְמָה** *f* 1
 very, **מאד**, טוב **טוב** good
מאד
 vineyard, **כרם** 2
 violence, **חָמָס** 1
 visit, to, **פָּקַד**
 voice, **קול** 2

W

walk, to, (go)
 war (battle)

water(s) **מים**
 way, **דרך** 2
 weep, to, **בָּכָה**
 well, **באר** *f* 2
 wheat, **חֹטֶה** *f* (9)
 where ? **אִיֶּה**
 wherein ? **בְּמָה**
 whether (if)
 who, which, **אֲשֶׁר** (10)
 why ? **לְמָה**
 w dow, **אֶלְמָנָה** *f*
 wind **רוּחַ** *רוח*
 wisdom, **חֵכְמָה** *f* 2
 wise, to be, **חָכַם**
 wise **חָכַם**
 with **את** (*prep*)
 withdraw, to (be distant)
 within (among)
 woman, **אִשָּׁה** *f*
 word thing, **דְּבָר**, saying,
מְלָה *f*
 write, to, **כָּתַב**

Y

year, **שָׁנָה**
 youth, **עַלְוָמִים**

HEBREW TO ENGLISH

'Aleph	-אֵל no, not
אָב father (18)	אֶל (<i>prep.</i>) unto,
אֲבִיּוֹן poor	towards
אֶבֶן stone <i>f.</i> 2 (18)	אֵלֶּה terebinth <i>f.</i>
אַבְרָהָם Abraham	אֱלֹהִים God (<i>pl.</i>)
אָדָם man, mankind	אֵלִיָּהוּ Elijah
אֲדָמָה ground <i>f.</i> 1	אַלְמָנָה widow <i>f.</i>
אָדוֹן lord, master	אִם if, whether
אָהַב to love, <i>impf</i> אֶהְבֶּה	אִם mother <i>f.</i> 2
אָהָה alas!	אָמַץ to be strong; <i>pi.</i>
אַהֲרֹן Aaron	to strengthen
אוֹר light 2	אָמַר to say, promise
אוֹת sign	(21)
אָזן ear <i>f.</i> 2	אֱמֶת truth <i>f.</i> 2
אָח brother (18)	אֲנִי I (10)
אֶחָד one (10)	אָסַף to gather, <i>impf.</i>
אַחֲרַי, אַחֲרֵי after, behind	יֵאָסֵף
אֵיב enemy 3	אֵף also, moreover
אֵינָהּ where ?	אַרְבַּע four (10)
אֵיךְ how ? how!	אֲרִי lion 2
אֵין no, none	אֲרֶץ earth, land <i>f.</i> 2
אִישׁ man	(<i>pl.</i> אֲרָצוֹת)
אִשָּׁה woman <i>f.</i>	אָרַר to curse (24)
אָכַל to eat	אֵשׁ fire <i>f.</i> 2
אִכֹּל food 2 (אֲכֹלָה <i>f.</i> 2)	אֲשֶׁר who, which (10)

- אַת (אַת־) sign of accus. (12)
 אַת (*prep.*) with
- Beth**
- בְּאֵר well *f.* 2
 בְּבָבֶל Babylon
 בָּדַל *Hiph.* to divide
 בְּהֵמָה beasts, cattle *f.* 1
 בּוֹא to come ; *Hiph.*
 (הֵבִיא) to bring (23, 24)
 בּוֹשׁ to be ashamed (23, 24)
 בָּחַר to choose
 בָּטַח to trust
 בֵּין (*prep.*) between
 בַּיִת house 2 (18)
 בָּכָה to weep
 בְּכוֹר firstborn
 בְּכוֹרָה birthright *f.* 1
 בְּמָה wherein ?
 בֶּן son 3 (18)
 בָּנָה to build
 בַּעַל lord, husband, Baal
 בֹּקֶר morning 2
 בִקֵּשׁ *Pi.* to seek
 בָּרָא to create, fashion
- בְּרִית covenant *f.* 1
 בְּרִיךְ knee *f.* 2 (dual בְּרִיכִים)
 בָּרַךְ *Pi.* to bless
 בְּרָכָה blessing
 בָּשָׂר flesh
 בַּת daughter *f.* 2 (18)
 בְּתוֹךְ within, among
- Gimel**
- גָּבַהּ tall
 גִּבּוֹר hero, mighty man
 גָּדַל to be great, grow ;
 Pi. to magnify
 גְּדֻלָּה greatness
 גָּדוֹל great
 גָּלָה to lay bare, *Hiph.*
 to lead captive
 גָּבַח to steal
- Daleth**
- דָּבַר *Pi.* to speak
 דְּבָר word, thing
 דָּג a fish
 דָּוִד . דָּוִד David
 דֶּלֶת door *f.* 2
 דָּם blood
 דֶּרֶךְ way 2

He
הוא, **היא** pronoun (10)
הָיָה to be, become,
Impf. **יִהְיֶה**, *apoc.*
יְהִי .

הַיְכָל temple, palace
הָלַךְ to go; *Hith.* to
 walk (24)
הֵלַם hither
הִנֵּה הֵן behold
הַר mountain, hill 2
הָרַג to kill, slay

Waw

וַ (*conj*) and

Zayin

זָבַח to sacrifice,
 slaughter
זֶבַח a sacrifice 2
זֶה this (10)
זָהָב gold
זַיִת olive 2
זָכַר to remember ;
Hiph. to bring
 to remembrance
זָכָר male
זָעַק to cry out

זָקֵן old, old man
זָקֵן זָקֵנִים old age , **זָקָן** *f.*)
זְרוּעַ an arm *f.*
זֵרַע seed

Heth

חָבֵא *Hith.* to hide
 oneself
חָבַשׁ to bind, gird
חָדַל to cease, leave off
חָדָשׁ new
חֹדֶשׁ month 2
חָזַה to search out,
 choose (23)
חָזַק to be strong ;
Hith. to take
 courage
חָזָק strong, grievous
חָטָא to sin (21)
חֶטָא wheat, *f.* (9)
חָיָה to live (24)
חַי living
חַיִּים life
חַיִל force, army, valour
חָכַם to be wise
חָכֵם wise
חָכְמָה wisdom *f.* 2
חָלִי disease, sickness 2

חָלַל <i>Hiph.</i> (חָחַל) to begin (24)	יְהוּדָה Judah
חָלַם to dream (21)	יְהוָה Jehovah
חֲלוֹם a dream	יְהוֹנָתָן Jonathan
חָלַק to divide	יְהוֹשֻׁעַ, יְהוֹשֻׁעַ Joshua
חֲמֹר an ass	יּוֹם day 2 (18)
חָמָס violence	יוֹנָה dove <i>f.</i> (9)
חֲנִית spear <i>f.</i>	יוֹסֵף Joseph
חָנַן to pity	יָטֵב to be good (23)
חֶסֶד kindness, mercy 2	יָכַל to be able (24)
חֲצִי half	יָלֵד boy 2 (18)
חֶרֶב sword <i>f.</i> 2	יָם sea 2
חֹשֶׁךְ darkness 2	יַעֲקֹב Jacob
	יָצָא to go out, <i>Impf.</i> יָצָא (23, 24)
	יִצְחָק Isaac
Teth	יָצַק to pour out
טָהַר to be clean, become pure; <i>Pt.</i> to cleanse	יָרָא to fear, <i>Impf.</i> יִירָא (23)
טוֹב good	יָרַד to go down
טוֹב good things, good- ness	יָרְכָה side <i>f.</i> 2
טוֹבָה goodness <i>f.</i>	יָרַשׁ to inherit, possess ; <i>Hiph.</i> (הוֹרִישׁ) to dispossess
	יֵשׁ, יֵשׁ- there is, are, was, were
Yodh	יָשַׁב to sit, dwell
יָרַר river	יָשָׁן to sleep, <i>Impf.</i> יִישָׁן
יַבְשָׁה dry land <i>f.</i> 1	יָשָׁר upright
יָד hand <i>f.</i> 1	
יָדַע to know	

יִשְׂרָאֵל Israel

יִתֵּר *Niph.* to remain

Kaph

כָּבֵד to be heavy ; *Pi.*

to harden,

honour ; *Niph.*

to be honoured

כְּבוֹד glory

כֵּד earthen jar,

pitcher *f.*

כֵּן thus

כֹּהֵן priest 3

כִּי אִם except

כְּלוּא prison

כֹּל all

כַּמָּה how much ?

כִּסֵּה seat, throne

כִּסֵּה *Pi.* to cover

כֶּסֶף silver 2

כָּדָה to dig

כַּרְם vineyard 2

כָּרַת to cut off, down

כָּתַב to write

Lamedh

לֹא not

לֵאָה Leah

לֵב, לֵבָב heart 2

לָחַם *Niph.* to fight

לֶחֶם bread 2

לַיְלָה night 2 (*pl.* לַיְלֹת)

לָכַד to capture (city)

לָמָּה why ?

לְמַעַן (*prep.*) in order that

לְפָנַי before

לָקַח to take

לְשׁוֹן tongue *f.*

Mem

מְאֹד very ; מְאֹד טוֹב

very good

מְאוֹר luminary

מֵאֵן *Pi.* to be unwilling,

refuse

מָאָס to reject, despise

מִדְבָּר desert

מֹת *Hiph.* to kill, put to
death (23)

מִזְבֵּחַ altar 3

מָחָה to destroy, blot out

מָחָר tomorrow

מַיִם waters

מָכַר to sell

מָלֵא to be full ; *Pi.* to

fill

מְלַאֲךְ messenger
 מְלָה saying, word *f.*
 מִלְחָמָה battle, war *f.*
 מָלַךְ to be king; *Hiph.*
 to make king
 מֶלֶךְ king 2
 מַלְכָּה queen *f.* 2
 מְלַקְחִים tongs (dual)
 מִנְחָה meal offering *f.* 2
 מִסְפָּר number
 מַעוֹג cake
 מְעוֹלָם from of old
 מְעַט a little, few
 מַעַל above, up
 מָצָא to find (22)
 מִצְוָה command *f.*
 מִצְרַיִם Egypt
 מְקוֹם place
 מַקְל state
 מֹשֶׁה Moses
 מָשַׁח to anoint
 מְשָׁחָה unction *f.*
 מָשַׁל (בְּ) to rule (over)
 מִשָּׁם thence
 מִשְׁפָּט ordinance, justice
 מָת dead

Nun

נָבֵא *Niph.* to prophesy
 נְבִיא prophet 1
 נָבַט *Hiph.* (הִבִּיט) to
 look (22)
 נִבְלָה corpse *f.*
 נֹגֵב south
 נָגַע to touch, reach (24)
 נָשָׂא *only Impf. in Qal.*
 (נָשָׂא); *Niph.* to
 draw near (21)
 נָהַר river
 נָח to rest (23)
 נַחַל torrent, stream 2
 נַחֲלָה inheritance,
 possession
 נָחַם *Niph.* to repent
 (22)
 נָטַשׁ to leave, allow,
 Impf. יָטַשׁ
 נָקָה *Hiph.* (הִקָּה) to
 smite, kill, *Impf.*
 אָפַח. יָקַח (21, 24)
 נָעַר lad 2
 נְעָרָה girl *f.* 2
 נָפַל to fall (21)
 נַפְשׁ soul, life *f.* 2

- נצל** *Hiph.* (הציל) to deliver (21)
נקם to avenge (21)
נקמה vengeance *f.*
נשמה breath, life *f.*
נשק to kiss (with ל of persons) (21)
נשא to lift up (22, 24)
נתן to give, set (21)
נתן to break down (22)
- Samekh**
- סבב** to turn, turn away (24)
סוס horse 2
ספר to count, write ; *Pi.* to recount
ספר book 2
סתר *Pf.* and *Hiph.* to hide
- 'Ayin**
- עבד** to serve, till the ground (21)
עבד servant, slave 2
עבר to pass over, cross (21)
עגל calf 2
- עד-** (*prep.*) until, ul.to
עולה burnt offering *f.*
עולם age, duration (עד-עולם, for ever)
- עון** sin, iniquity 1
עוף fowl, bird 2
עור skin
עין eye *f.* 2
עיר city *f.* 2
על- (*prep.*) upon, over
עלה to go up, *Impf.* יעלה *apoc.* יעל (24)
- עלומים** youth
עם people 2
עמד to stand ; *Hiph.* to place, set (21)
ענה to answer (24)
ענחות Anathoth
עפר dust 1
עץ tree, twig 1
עצה counsel *f.*
עצום powerful
ערב evening 2
ערש couch *f.* 2
עשה to do, make
עתה now, shortly

Pe

- פָּן- lest
 פָּנִים face (*pl.*)
 פָּעַל to do (22)
 פָּצַר בְּ to urge
 פָּקַד to visit
 פֶּקַח Pekah
 פָּרָה to be fruitful (24)
 פַּרְעֹה Pharaoh
 פֶּתַח a piece
 פֶּתַח opening, gate

Pade

- צַדִּיק righteousness 2
 צִוָּה *Pi.* to command
 (24)
 צֵלֶם image, likeness 2
 צָפוֹן north *f.* 1

Qoph

- קָבַץ to gather
 קָבַר to bury
 קֶבֶר grave 2
 קָדוֹשׁ holy
 קָדָם east
 קָדַשׁ to be holy; *Pi.* to
 hallow, sanctify
 קִדְּשׁ holiness 2

- קוֹל voice 2
 קוּם to arise, stand (23)
 קָלַל to be light, insigni-
 ficant; *Pi.* to
 curse (24)
 קָצַף to be angry
 קָצַר short
 קָרָא to call cry
 קָרַב to draw near
 קָרְן horn *f.* 2
 קָשַׁשׁ to gather, collect
 קָשֶׁת bow *f.* 2

Resh

- רָאָה to see
 ראש head
 רַב great, much
 רָבָה to multiply
 רִגְלֵי foot *f.* 2
 רָדַף to pursue
 רוּחַ wind, spirit *f.*
 רָעַע *Hiph.* to do evil
 רָחֵל Rachel
 רָחַף to hover, soar
 רָחַק to be distant,
 withdraw
 רָם high
 רָע bad

רֵעַ friend, companion
 רָעָב famine
 רָעָה evil *f.*
 רֹעֶה shepherd
 רָקִיעַ firmament
 רָשָׁע wicked, guilty, evil

Sin

שָׂבַע to be satisfied ;
Hiph. to satisfy
 שָׂם, שָׂמוּ to place, set (23)
 שָׂנֵא to hate (22)
 שְׂעוּרָה barley *f.*
 שֵׁפָה lip *f.*
 שָׂר prince, captain
 שָׂרַף to burn
 שֶׁרָף seraph

šin

שָׂאוּל Saul
 שָׂאל to ask
 שָׂבָה to take captive
 שִׁבְטָה tribe, sceptre
 שָׁבַע *Niph.* to swear
 שָׁבַח to rest
 שָׁבַח to return
 שֹׁפָר trumpet

שׁוֹר ox "
 שָׁחַת to destroy, be
 corrupted
 שִׁיר song
 שָׁכַב to sleep, lie down
 שָׁכַח to forget
 שָׁכַן to dwell
 שְׁלוֹם peace, health
 שָׁלַךְ to send, let go
 שְׁלֻחַן table
 שְׁלֹמֹה Solomon
 שָׁם there
 שֵׁם name
 שָׁמַד *Hiph.* to destroy
 שָׁמָה thither
 שְׁמוּאֵל Samuel
 שָׁמַיִם heaven (*pl.*)
 שֶׁמֶן oil
 שָׁמַע to hear
 שָׁמַר to keep
 שָׁמְרוֹן Samaria
 שָׁמֶשׁ sun
 שָׁנָה year
 שָׁעַן *Niph.* to lean
 שְׁפָחָה handmaid *f.*
 שָׁפַט to judge
 שָׁפַךְ to shed
 שָׁתָה to drink

Taw	
תאנה	fig tree <i>f</i>
תהו	desolation
תוך	middle
תורה	law <i>f.</i>
תחת	under
תמים	perfect
תפלה	prayer <i>f.</i>

PARADIGMS

THE NEG

		Qal			
		Active	Qal Stative		Niph'al
Perfect.					
Sing	3 m	קָטַל	קָיָד	קָטַן	נִקְטַל
	3 f	קָטְלָה	קָבְדָה	קָטְנָה	נִקְטְלָה
	2 m	קָטַלְתָּ	קָבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ
	2 f	קָטַלְתְּ	קָבַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ
	1 c	קָטַלְתִּי	קָבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי
Plur	3 c	קָטְלוּ	קָבְדוּ	קָטְנוּ	נִקְטְלוּ
	2 m	קָטַלְתֶּם	קָבַדְתֶּם	קָטַנְתֶּם	נִקְטַלְתֶּם
	2 f	קָטַלְתֶּן	קָבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן
	1 c	קָטַלְנוּ	קָבַדְנוּ	קָטַנּוּ	נִקְטַלְנוּ
Imperfect					
Sing	3 m	יִקְטַל	יִכְבֵּד	יִקְטַן	יִקְטַל
	3 f	תִּקְטַל	תִּכְבֵּד	etc	תִּקְטַל
	2 m	תִּקְטַל	תִּכְבַּד		תִּקְטַל
	2 f	תִּקְטַלִּי	תִּכְבַּדִּי		תִּקְטַלִּי
	1 c	אִקְטַל	אִכְבֵּד		אִקְטַל ¹
Plur	3 m	יִקְטְלוּ	יִכְבְּדוּ		יִקְטְלוּ
	3 f	תִּקְטַלְנָה	תִּכְבְּדְנָה		תִּקְטַלְנָה
	2 m	תִּקְטְלוּ	תִּכְבְּדוּ		תִּקְטְלוּ
	2 f	תִּקְטַלְנָה	תִּכְבְּדְנָה		תִּקְטַלְנָה
	1 c	נִקְטַל	נִכְבֵּד		נִקְטַל

1 or מִקְטַל 2 or אִקְטַל

ULAK VERB

Pi'el	Pu'al	Hiph'il	Hoph'al	Hithpa'el
קטל ²	קטל	הקטיל	הִקְטַל	הִתְקַטַּל ¹
קטלה	קטלה	הקטילה	הִקְטַלְהָ	הִתְקַטַּלְהָ
קטלת	קטלת	הקטלת	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קטלת	קטלת	הקטלת	הִקְטַלְתְּ	הִתְקַטַּלְתְּ
קטלתי	קטלתי	הקטלתי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
קטלו	קטלו	הקטילו	הִקְטַלּוּ	הִתְקַטַּלּוּ
קטלתם	קטלתם	הקטלתם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קטלתן	קטלתן	הקטלתן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קטלנו	קטלנו	הקטלנו	הִקְטַלְנוּ	הִתְקַטַּלְנוּ
יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
תִּקְטְלִי	תִּקְטְלִי	תִּקְטִילִי	תִּקְטְלִי	תִּתְקַטַּלִּי
אִקְטַל	אִקְטַל	אִקְטִיל	אִקְטַל	אִתְקַטַּל
יִקְטְלוּ	יִקְטְלוּ	יִקְטִילוּ	יִקְטְלוּ	יִתְקַטַּלוּ
תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטִילוּ	תִּקְטְלוּ	תִּתְקַטַּלוּ
תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
נִקְטַל	נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל

2. or קטל

1. or הִתְקַטַּל

	Qal.		THE REG	
	Active	Qal Stative		Niph'al
Cohort. 1 sg.	אֶקְטֵלָה	אֶכְבְּדָה		אֶקְטֵלָה
Juss. 3 sg. m.	יִקְטֹל	יִכְבֹּד		יִקְטֹל
Waw cons. impft.	וַיִּקְטֹל	וַיִּכְבֹּד		וַיִּקְטֹל
waw cons. pft.	וַקְטֹלָתָּ	וַכְבֹּדָתָּ		וַנִּקְטֹלָתָּ
Imperative				
Sing. 2 m.	קֹטֵל ¹	כְּבֹד		הִקְטֵל
2 f.	קֹטְלִי	כְּבֹדִי		הִקְטְלִי
Plur 2 m.	קֹטְלוּ	כְּבוּדוּ		הִקְטְלוּ
2 f.	קֹטְלֵנָה	כְּבוּדֵנָה		הִקְטְלֵנָה
Infinitive				
constr.	קֹטֵל	כְּבוֹד		הִקְטֵל
absol.	קֹטוֹל	כְּבוֹד		הִקְטֹל, נִקְטֹל
Participle				
active	קֹטֵל	כְּבוֹד	קֹטֵן	
passive	קֹטוּל			נִקְטָל

1. קֹטְלָה (emphatic imperative).

ULAN VERB

Pi'el	Pu'al	Hiph'il	Hoph'al	Hithpa'el
אֶקְשֶׁלָה יִקְשֵׁל וַיִּקְשֵׁל	יִקְשֵׁל וַיִּקְשֵׁל	אֶקְשִׁילָה יִקְשֵׁל וַיִּקְשֵׁל	יִקְשֵׁל וַיִּקְשֵׁל	אֶתְקַשְׁלָה יִתְקַשֵּׁל וַיִּתְקַשֵּׁל
וַקְשִׁלְתָּ		וַהֲקַשְׁלֶתָּ		
קָשַׁל קָשַׁלְתִּי קָשַׁלְתָּ קָשַׁלְתֶּם		הִקְשֵׁל הִקְשִׁילִי הִקְשִׁילוּ הִקְשִׁילְנָה		הִתְקַשֵּׁל הִתְקַשְׁלִי הִתְקַשְׁלוּ הִתְקַשְׁלְנָה
קָשַׁל קָשַׁלְתִּי, קָשַׁלְתָּ מָקַשֵׁל	קָשַׁל מָקַשֵׁל	הִקְשִׁיל הִקְשֵׁל מָקַשֵׁל	(הִקְשֵׁל) (הִקְשֵׁל) מָקַשֵׁל	הִתְקַשֵּׁל הִתְקַשֵּׁל מִתְקַשֵּׁל

THE REGULAR VERB WITH SUFFIXES
PERFECT QAL

		3 sg m. קָטַל	3 sg f. קָטְלָהּ	2 sg m קָטַלְתָּ	2 sg f קָטַלְתְּ
Suffixes					
sing	1 c	קָטַלְנִי	קָטַלְתְּנִי	קָטַלְתָּנִי	קָטַלְתְּנִי
	2 m	קָטַלְתָּךְ	קָטַלְתְּךָ		
	2 f	קָטַלְתְּךָ	קָטַלְתְּךָ		
	3 m	קָטַלְוּ	קָטַלְתֶּהוּ	קָטַלְתֶּהוּ	קָטַלְתֶּהוּ
		קָטַלְהוּ	קָטַלְתּוּ	קָטַלְתּוּ	קָטַלְתּוּ
	3 f	קָטַלְהָ	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ
plur	1 c.	קָטַלְנוּ	קָטַלְתֶּנּוּ	קָטַלְתֶּנּוּ	קָטַלְתֶּנּוּ
	2 m	קָטַלְכֶם			
	2 f	קָטַלְכֶן			
	3 m	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	3 f	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן

THE REGULAR VERB WITH SUFFIXES
PERFECT QAL

	1 sg. c. קָטַלְתִּי	3 pl. c. קָטְלוּ	2 pl. m. קָטַלְתֶּם .	1 pl. c. קָטַלְנוּ
Suffixes				
sing. 1 c.		קָטַלְתִּי	קָטַלְתֶּם	
2 m.	קָטַלְתִּיךָ	קָטְלוּךָ	קָטַלְתֶּם	קָטַלְנוּךָ
2 f.	קָטַלְתִּיךְ	קָטְלוּךְ		קָטַלְנוּךְ
3 m.	קָטַלְתִּיהוּ	קָטְלוּהוּ	קָטַלְתֶּמוּ	קָטַלְנוּהוּ
	קָטַלְתִּיו		etc.	etc.
3 f.	קָטַלְתִּיהָ	קָטְלוּהָ		
plur. 1 c.		קָטְלוּנוּ		
2 m.	קָטַלְתִּיכֶם			
2 f.	קָטַלְתִּיכֶן			
3 m.	קָטַלְתִּים	קָטְלוּם		
3 f.	קָטַלְתִּין	קָטְלוּן		

THE REGULAR VERB WITH SUFFIXES

	Imperfect Qal		Imperative		Infin. Constr.
	3 sg. m.	3 pl. m.	sing.	plur.	
	יִקְטֹל	יִקְטְלוּ	קְטֹל	קְטְלוּ	קְטֹל
Suffixes					
sg. 1 c.	יִקְטְלוֹנִי	יִקְטְלוּנִי	קְטְלוֹנִי	קְטְלוּנִי	קְטְלוֹנִי קְטְלֵנִי
2 m.	יִקְטְלֶךָ	יִקְטְלוּךָ			קְטְלֶךָ קְטְלוּךָ
2 f.	יִקְטְלֶיךָ	יִקְטְלוּיְךָ			קְטְלֶיךָ
3 m.	יִקְטְלֵהוּ	יִקְטְלוּהוּ	קְטְלֵהוּ	קְטְלוּהוּ	קְטְלוּ
3 f.	יִקְטְלֶיהָ	יִקְטְלוּהָ	קְטְלֶיהָ	etc.	קְטְלֶהָ
pl. 1 c.	יִקְטְלֵנוּ	יִקְטְלוּנוּ	קְטְלֵנוּ		קְטְלֵנוּ
2 m.	יִקְטְלֵכֶם	יִקְטְלוּכֶם			קְטְלֵכֶם קְטְלֵכֶם
2 f.	יִקְטְלֵכֶן	יִקְטְלוּכֶן			קְטְלֵכֶן קְטְלֵכֶן
3 m.	יִקְטְלֵם	יִקְטְלוּם	קְטְלֵם		קְטְלֵם
3 f.	יִקְטְלֵנָה	יִקְטְלוּנָה	קְטְלֵנָה		קְטְלֵנָה

THE REGULAR VERB WITH SUFFIXES

		Pi'el	Hiph'il		
		Perfect 3 sg. m. קָטַל	Imperfect 3 sg. m. יִקְטֹל	Perfect 3 sg. m. הִקְטִיל	Imperfect 3 sg. m. יִקְטִיל
Suffixes					
sg. 1 c.		קָטַלְתִּי	יִקְטֹלְתִי	הִקְטִילְתִּי	יִקְטִילְתִּי
2 m.		קָטַלְתָּ	יִקְטֹלְתָּ	הִקְטִילְתָּ	יִקְטִילְתָּ
2 f.		קָטַלְתְּ	יִקְטֹלְתְּ	הִקְטִילְתְּ	יִקְטִילְתְּ
3 m.		קָטַלְהוּ	יִקְטֹלְהוּ	etc.	etc.
3 f.		קָטַלְהָ	יִקְטֹלְהָ		
pl. 1 c.		קָטַלְנוּ etc.	יִקְטֹלְנוּ etc.		

		PE NUN		
		Qal	Niph'al	Hiph'il
Perfect				
Sing.	3 m.	נָפַל (נָפַל)	נָפַל	הִנְיִשׁ
	3 f.	regular	נָפְּשָׁה	הִנְיִשָּׁה
	2 m.		נָפַשְׁתָּ	הִנְיִשְׁתָּ
	2 f.		נָפַשְׁתְּ	הִנְיִשְׁתְּ
	1 c.		נָפַשְׁתִּי	הִנְיִשְׁתִּי
Plur.	3 c.		נָפְּשׂוּ	הִנְיִשׁוּ
	2 m.		נָפַשְׁתֶּם	הִנְיִשְׁתֶּם
	2 f.		נָפַשְׁתֶּן	הִנְיִשְׁתֶּן
	1 c.		נָפַשְׁנוּ	הִנְיִשְׁנוּ
Imperfect				
Sing.	3 m.	יִפֹּל יָשׁ	יִנָּשׂ	יִנְיֹשׁ
	3 f.	תִּפֹּל תִּשׂ	etc.	תִּנְיֹשׁ
	2 m.	תִּפֹּל תִּשׂ		תִּנְיֹשׁ
	2 f.	תִּפְּלִי תִשְׂ		תִּנְיֹשִׁי
	1 c.	אֶפֶל אֶשׂ		אֶנְיֹשׁ
Plur.	3 m.	יִפְּלוּ יִשְׂ		יִנְיֹשׁוּ
	3 f.	תִּפְּלוּ תִשְׂנָה		תִּנְיֹשְׁנָה
	2 m.	תִּפְּלוּ תִשְׂ		תִּנְיֹשׁוּ
	2 f.	תִּפְּלוּ תִשְׂנָה		תִּנְיֹשְׁנָה
	1 c.	נָפַל נָשׂ		נִיֵּשׁ

V_{FRB}

		Hoph'al	Qal	Niph'al
Perfect				
Sing	3 m	הִגֵּשׁ	נָתַן	לָקַח נָתַן
	3 f	הִגְשָׁה	נָתְנָה	נָתְנָה
	2 m	הִגְשִׁיתָ	נָתַתָּ	נָתַתָּ
	2 f		נָתַתְּ	regular
	1 c	etc	נָתַתִּי	regular
Plur	3 c		נָתְנוּ	
	2 m		נָתַתֶּם	
	2 f		נָתַתְּנָה	
	1 c		נָתְנוּ	
Imperfect				
Sing	3 m	יִגֵּשׁ	יִתֵּן	יִלְקַח יִתֵּן
	3 f	תִּגְשֶׁה	תִּתֵּן	תִּקַּח תִּקַּח
	2 m	תִּגְשִׁי	תִּתֵּן	תִּקַּח תִּקַּח
	2 f	etc	תִּתְּנִי	תִּקְחִי
	1 c		אֶתֵּן	אֶקַּח
Plur	3 m		יִתְּנוּ	יִקְחוּ
	3 f		(תִּתְּנֶה)	תִּקְחֶנָּה
	2 m		תִּתְּנוּ	תִּקְחוּ
	2 f		(תִּתְּנֶה)	תִּקְחֶנָּה
	1 c		נָתַן	נָקַח

	Qal		Niph'al	Hiph'il
Cohor. 1 sg.	אִנְשָׁה	אִפְלָה		אִנְשָׁה
Juss. 3 sg. m.	יִגַּשׁ	יִפְלֵ		יִגַּשׁ
Waw cons. imp.	וַיִּגַּשׁ	וַיִּפְלֵ		וַיִּגַּשׁ
Waw cons. pft.		וַיִּפְלֵךְ		
Imperative				
Sing. 2 m.	גַּשׁ (גִּשָּׂה)	פֹּלֵ	הִגַּשׁ	הִגַּשׁ
2 f.	גִּשִׁי	פֹּלִי	הִגַּשִׁי	הִגִּישִׁי
Plur. 2 m.	גִּשׁוּ	פֹּלוּ	הִגַּשׁוּ	הִגִּישׁוּ
2 f.	גִּשְׁנָה	פֹּלְנָה	הִגַּשְׁנָה	הִגִּישְׁנָה
Infinitive constr.	גִּשָׁת	פֹּלֵ	הִגַּשׁ	הִגִּישׁ
absol.	גִּגַּשׁ	פֹּלֵ	הִגַּשׁ	הִגַּשׁ
Participle active	(גֹּשֵׁשׁ)	פֹּלֵ	גֹּשֵׁשׁ	מִגִּישׁ
passive	(גֻּגַּשׁ)			

VERB

	Hoph'al	Qal		Niph'al
Cohor. 1 sg.		אֶתְנֶה	אֶקַח	
Juss. 3 sg. m.	יִשׁ	יִתֵן	יִקַח	
Waw cons. imp.	וַיִּשׂ	וַיִּתֵן	וַיִּקַח	
Waw cons. pft.		וַתִּתֶּן		
Imperative				
Sing. 2 m.		תֵּן, תִּנֶּה	קַח, קַחְה	הִלַּח הִצַּח
2 m.		תֵּן	קַח	etc.
Plur. 2 m.		תִּנּוּ	קַחוּ	
2 f.		(תִּנֶּה)	(קַחְנֶה)	
Infinitive constr.	הִשֵּׂן	תִּתֵּן	קַחְתָּ	הִצַּחְתָּ
absol.	הִשֵּׂן	תִּתֵּן	לְקַח	הִצַּחְתָּ
Participle active		תִּתֵּן	לֹקֵחַ	
passive	מִשֵּׂן	תִּתֵּן	לֹקֵחַ	נִתֵּן נִלְקַח

1. with suffixes תִּתֵּן etc. 2. with suffixes קַחְתָּ etc.

PE GUTTURAL

		Qal	Niph'al	Hiph'il
Perfect		Active	Stative	
Sing.	3 m.	עָמַד	חָזַק	הָעָמַד
	3 f.	עָמְדָה	etc.	הָעָמְדָה
	2 m.	עָמַדְתָּ		הָעָמַדְתָּ
	2 f.	עָמַדְתְּ		הָעָמַדְתְּ
	1 c.	עָמַדְתִּי		הָעָמַדְתִּי
				נְעַמְדוּ
Plur.	3 c.	עָמְדוּ		הָעָמְדוּ
	2 m.	עָמַדְתֶּם		הָעָמַדְתֶּם
	2 f.	עָמַדְתֶּן		הָעָמַדְתֶּן
	1 c.	עָמַדְנוּ		הָעָמַדְנוּ
Imperfect				
Sing.	3 m.	יַעֲמַד	יִחַזֵּק	יַעֲמִיד
	3 f.	תַּעֲמַד	תִּחַזֵּק	תַּעֲמִיד
	2 m.	תַּעֲמַד	תִּחַזֵּק	תַּעֲמִיד
	2 f.	תַּעֲמַדִּי	תִּחַזְּקִי	תַּעֲמִידִי
	1 c.	אֶעֱמַד	אֶחַזֵּק	אֶעֱמִיד
Plur.	3 m.	יַעֲמְדוּ	יִחַזְּקוּ	יַעֲמִידוּ
	3 f.	תַּעֲמַדְנָה	תִּחַזְּקֶנָה	תַּעֲמִידְנָה
	2 m.	תַּעֲמְדוּ	תִּחַזְּקוּ	תַּעֲמִידוּ
	2 f.	תַּעֲמַדְנָה	תִּחַזְּקֶנָה	תַּעֲמִידְנָה
	1 c.	נֶעֱמַד	נִחַזֵּק	נֶעֱמִיד

VERBS

	Hoph'al	Qal
Perfect		
Sing. 3 m.	הֶעֱמַד	אָכַל regular
3 f.	הֶעֱמְדָה	
2 m.	הֶעֱמַדְתָּ	
2 f.	הֶעֱמַדְתְּ	
1 c.	הֶעֱמַדְתִּי	
Plur. 3 c.	הֶעֱמְדוּ	
2 m.	הֶעֱמַדְתֶּם	
2 f.	הֶעֱמַדְתֶּן	
1 c.	הֶעֱמַדְנוּ	
Imperfect		
Sing. 3 m.	יֶעֱמַד	יֹאכַל
3 f.	תֶּעֱמַד	תֹּאכַל
2 m.	תֶּעֱמַד	תֹּאכַל
2 f.	תֶּעֱמַדִּי	תֹּאכְלִי
1 c.	אֶעֱמַד	אֶכַּל
Plur. 3 m.	יֶעֱמְדוּ	יֹאכְלוּ
3 f.	תֶּעֱמַדְנָה	תֹּאכְלֶנָּה
2 m.	תֶּעֱמְדוּ	תֹּאכְלוּ
2 f.	תֶּעֱמַדְנָה	תֹּאכְלֶנָּה
1 c.	נֶעֱמַד	נֹאכַל

	Qal		Niph'al	Hiph'il
Cohor. 1 sg.	אֶעֱמְדָה			אֶעֱמִידָה
Juss. 3 sg. m.	יֵעֲמֹד	יִחֹק		יֵעֲמִד
Waw cons. imp	וַיֵּעֲמֹד	וַיִּחֹק		וַיֵּעֲמִד
Waw cons. pft.	וַעֲמַדְתָּ			וַהֲעֲמַדְתָּ
Imperative				
Sing. 2 m.	עֲמַד	חֹק	הֲעֲמַד	הֲעֲמִד
2 f.	עֲמְדִי	חֹקִי	הֲעֲמְדִי	הֲעֲמִדִי
Plur. 2 m.	עֲמְדוּ	חֹקוּ	הֲעֲמְדוּ	הֲעֲמִדוּ
2 f.	עֲמַדְנָה	חֹקְנָה	הֲעֲמַדְנָה	הֲעֲמַדְנָה
Infinitive constr.	עֲמֹד		הֲעֲמַד	הֲעֲמִיד
absol.	עָמוּד		וַעֲמַד	הֲעֲמִד
Participle active	עֹמֵד		וְעֹמֵד	מְעֹמֵד
passive	עָמוּד			

VERBS

	Hoph'al	Qal
Cohor. 1 sg.		אָכַלְתָּ
Juss. 3 sg. m.		יֹאכַל
Waw cons. impft.		וַיֹּאכַל
Waw cons. pft.		וַאֲכַלְתָּ
Imperative Sing. 2 m.		אֲכַל
2 f.		אֲכָלִי
Plur. 2 m.		אֲכֹלוּ
2 f.		אֲכַלְנָה
Infinitive constr.		אֲכֹל
absol.	הֵימָד	אֲכֹל
Participle active		אֹכֵל
passive	מֵעֹמֵד	אֹכֵל

'AYIN GUTTURAL VERBS

		Qal	Niph'al	Pi'el	Pu'al	Hithpa'el
Perfect						
sing.	3 m.	בָּחַר	נִבְחַר	בָּרַךְ	בָּרַךְ	הִתְבָּרַךְ
	3 f.	בָּחְרָה	נִבְחְרָה	בָּרְכָה	בָּרְכָה	הִתְבָּרְכָה
	2 m.	בָּחַרְתָּ	נִבְחַרְתָּ	בָּרַכְתָּ	בָּרַכְתָּ	הִתְבָּרַכְתָּ
	2 f.	בָּחַרְתְּ	etc.	בָּרַכְתְּ	etc.	הִתְבָּרַכְתְּ
	1 c.	בָּחַרְתִּי		בָּרַכְתִּי		הִתְבָּרַכְתִּי
plur.	3 c.	בָּחֲרוּ		בָּרְכוּ		הִתְבָּרְכוּ
	2 m.	בָּחַרְתֶּם		בָּרַכְתֶּם		הִתְבָּרַכְתֶּם
	2 f.	בָּחַרְתֶּן		בָּרַכְתֶּן		הִתְבָּרַכְתֶּן
	1 c.	בָּחַרְנוּ		בָּרַכְנוּ		הִתְבָּרַכְנוּ
Imperfect						
sing.	3 m.	יִבְחַר	יִבְחַר	יִבְרַךְ	יִבְרַךְ	יִתְבָּרַךְ
	3 f.	תִּבְחַר	תִּבְחַר	תִּבְרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
	2 m.	תִּבְחַר	תִּבְחַר	תִּבְרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
	2 f.	תִּבְחַרִי	תִּבְחַרִי	תִּבְרַכִי	תִּבְרַכִי	תִּתְבָּרַכִי
	1 c.	אֶבְחַר	אֶבְחַר	אֶבְרַךְ	אֶבְרַךְ	אֶתְבָּרַךְ
plur.	3 m.	יִבְחֲרוּ	יִבְחֲרוּ	יִבְרְכוּ	יִבְרְכוּ	יִתְבָּרְכוּ
	3 f.	תִּבְחַרְנָה	תִּבְחַרְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
	2 m.	תִּבְחֲרוּ	תִּבְחֲרוּ	תִּבְרְכוּ	תִּבְרְכוּ	תִּתְבָּרְכוּ
	2 f.	תִּבְחַרְנֶה	תִּבְחַרְנֶה	תִּבְרַכְנֶה	תִּבְרַכְנֶה	תִּתְבָּרַכְנֶה
	1 c.	נִבְחַר	נִבְחַר	נִבְרַךְ	נִבְרַךְ	נִתְבָּרַךְ

'AYIN GUTTURAL VERBS

	Qal	Niph'al	Pi'el	Pu'al	Hithpa'el
Cohor. 1 sg.	אָבַחַרְהָ	אֶבְחַרְהָ	אֶבְרַחְהָ		
Juss. 3 sg. m.	יִבְחַר	יִבְחַר	יִבְרַח		
Waw cons. imp.	וַיִּבְחַר	וַיִּבְחַר	וַיִּבְרַח		
Waw cons. pf.	וַיִּבְחַרְתָּ	וַיִּבְחַרְתָּ			
Imperative					
sing. 2 m.	בְּחַר	הִבְחַר	בְּרַח		הִתְבְּרַח
2 f.	בְּחַרִי	הִבְחַרִי	בְּרַחִי		הִתְבְּרַחִי
plur. 2 m.	בְּחַרוּ	הִבְחַרוּ	בְּרַחוּ •		הִתְבְּרַחוּ
2 f.	בְּחַרְנָה	הִבְחַרְנָה	בְּרַחְנָה		הִתְבְּרַחְנָה
Infinitive					
constr.	בְּחֹר	הִבְחֹר	בְּרַח	בְּרַח	הִתְבְּרַח
absol.	בָּחַר	נִבְחַר	בְּרַח		
Participle					מִתְבְּרַח
active	בֹּחֵר		מְבַרֵּחַ		
passive	בָּחוּר	נִבְחָר		מְבַרָּח	

		Qal	Niph'al	Pi'el
Perfect				
sing.	3 m.	שָׁלַח	נִשְׁלַח	שָׁלַח
	3 f.	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה
	2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ
	2 f.	שָׁלַחְתְּ	etc.	etc.
	1 c.	שָׁלַחְתִּי		
plur.	3 c.	שָׁלְחוּ		
	2 m.	שָׁלַחְתֶּם		
	2 f.	שָׁלַחְתֶּן		
	1 c.	שָׁלַחְנוּ		
Imperfect				
sing.	3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
	3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
	2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
	2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
	1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
plur.	3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
	3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
	2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ
	2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
	1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח

URAL VERBS

		Pu'al	Hiph'il	Hoph'al	Hithpa'el
Perfect					
sing.	3 m.	שָׁלַח	הִשְׁלִיחַ	הִשְׁלַח	הִשְׁתַּלַּח
	3 f.	שָׁלְחָה	הִשְׁלִיחָה	הִשְׁלַחָה	הִשְׁתַּלַּחָה
	2 m.	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
	2 f.	etc.	הִשְׁלַחְתְּ	etc.	etc.
	1 c.		הִשְׁלַחְתִּי		
plur.	3 c.		הִשְׁלִיחוּ		
	2 m.		הִשְׁלַחְתֶּם		
	2 f.		הִשְׁלַחְתֶּן		
	1 c.		הִשְׁלַחְנוּ		
Imperfect					
sing.	3 m.	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁלַח	יִשְׁתַּלַּח
	3 f.	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
	2 m.	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
	2 f.	etc.	תִּשְׁלִיחִי	etc.	etc.
	1 c.		אֲשַׁלֵּחַ		
plur.	3 m.		יִשְׁלִיחוּ		
	3 f.		תִּשְׁלַחְנָה		
	2m.		תִּשְׁלַחְוּ		
	2 f.		תִּשְׁלַחְנָה		
	1 c.		נִשְׁלַחְנוּ		

	Qal	Niph'al	Pi'el
Cohor. 1 sg.	אֶשְׁלַחְנָה	אֶשְׁלַחְהּ	אֶשְׁלַחְהָ
Juss .3 sg. m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
Waw cons. imp.	וַיִּשְׁלַח	וַיִּשְׁלַח	וַיִּשְׁלַח
Waw cons. pf.	וַשְׁלַחְתָּ		
Imperative			
sing. 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח
2 f.	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי
plur. 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה
Infinitive constr.	שְׁלַחַתְּ	הִשְׁלַחַתְּ	שְׁלַחַתְּ
absol.	שְׁלוּחַ	נִשְׁלַחַתְּ	שְׁלַחַתְּ
Participle active	שֹׁלֵחַ		מְשַׁלֵּחַ
passive	שְׁלוּחַ	נִשְׁלַחַתְּ	

URAL VERBS

	Pu'al	Hiph'il	Hoph'al	Hithpa'el
Cohor. 1 sg.		אֶשְׁלַחְהָ		
Juss. 3 sg. m.		יִשְׁלַח		
Waw cons. imp		יִשְׁלַח		
Waw cons. pf.				
Imperative				
sing. 2 m.		הִשְׁלַח		הִשְׁתַּלַּח
2 ff.		הִשְׁלַיְחִי		הִשְׁתַּלַּחֲי
plural 2 m.		הִשְׁלַיְחוּ		הִשְׁתַּלַּחוּ
2 f.		הִשְׁלַחְנָה		הִשְׁתַּלַּחְנָה
Infinitive				
constr.		הִשְׁלִיחַ		הִשְׁתַּלַּח
absol.		הִשְׁלַח	הִשְׁלַח	
Participle				
active		מִשְׁלִיחַ		מִשְׁתַּלַּח
passive	מְשַׁלַּח		מְשַׁלַּח	

		Qal		Niph'al	Pi'el
		Active	Stative		
Perfect					
sing.	3 m.	מָצָא	מָלֵא	וּמָצָא	מָצָא
	3 f.	מָצָאָה	מָלְאָה	וּמָצָאָה	מָצָאָה
	2 m.	מָצַאתָ	מָלַאתָ	וּמָצַאתָ	מָצַאתָ
	2 f.	מָצַאתְּ	מָלַאתְּ	וּמָצַאתְּ	etc.
	1 c.	מָצַאתִי	מָלַאתִי	וּמָצַאתִי	as Niph.
plur.	3 c.	מָצְאוּ	מָלְאוּ	וּמָצְאוּ	
	2 m.	מָצַאתֶם	מָלַאתֶם	וּמָצַאתֶם	
	2 f.	מָצַאתְּן	מָלַאתְּן	וּמָצַאתְּן	
	1 c.	מָצְאוּנִי	מָלְאוּנִי	וּמָצְאוּנִי	
Imperfect					
sing.	3 m.	יִמְצָא	יִמְלֵא	יִמְצָא	יִמְצָא
	3 f.	תִּמְצָא	etc.	תִּמְצָא	תִּמְצָא
	2 m.	תִּמְצָא		תִּמְצָא	תִּמְצָא
	2 f.	תִּמְצָאִי		תִּמְצָאִי	תִּמְצָאִי
	1 c.	אִמְצָא		אִמְצָא	אִמְצָא
plur.	3 m.	יִמְצְאוּ		יִמְצְאוּ	etc.
	3 f.	תִּמְצַאנָּה		תִּמְצַאנָּה	as Niph.
	2 m.	תִּמְצְאוּ		תִּמְצְאוּ	
	2 f.	תִּמְצַאנָּה		תִּמְצַאנָּה	
	1 c.	נִמְצָא		נִמְצָא	

'ALEPH VERBS

	Pp'al	Hiph'il	Hoph'al	Hithpa'el
Perfect				
sing. 3 m.	מָצָא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
3 f.	מָצָאָה	הִמְצִיָּאָה	הִמְצָאָה	הִתְמַצָּאָה
3 m.	מָצָאתָ	הִמְצִיָּאתָ	הִמְצָאתָ	הִתְמַצָּאתָ
2 f.	etc.	הִמְצִיָּאתָ	etc.	etc.
1 c.	as	הִמְצִיָּאתִי	as	as
	Niph.		Niph.	Niph.
plur. 3 c.		הִמְצִיָּאוּ		
2 m.		הִמְצִיָּאתֶם		
2 f.		הִמְצִיָּאתֵן		
1 c.		הִמְצִיָּאוּ		
Imperfect				
sing. 3 m.	יִמְצָא	יִמְצִיא	יִמְצָא	יִתְמַצָּא
3 f.	תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
2 m.	תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
2 f.	etc.	תִּמְצִיָּאִי	etc.	etc.
1 c.	as	אִמְצִיא	as	as
plur. 3 m.	Qal	יִמְצִיָּאוּ	Qal	Niph.
3 f.		תִּמְצִיָּאוּ		
2 m.		תִּמְצִיָּאוּ		
2 f.		תִּמְצִיָּאוּ		
1 c.		נִמְצִיא		

	Qal		Niph'al	Pi'el
	Active	Stative		
Cohor. 1 sg.	אֶמְצֵאָה		אֶמְצֵאָה	
Juss. 3 sg. m.	יִמְצֵא		יִמְצֵא	
Waw cons. imp.	וַיִּמְצֵא		וַיִּמְצֵא	
Waw cons. pf.	וּמְצֵאתָ			
Imperative				
sing. 2 m.	מִצֵּא		הִמְצֵא	מִצֵּא
2 f.	מִצֵּאי		הִמְצֵאי	etc.
plur. 2 m.	מִצֵּאוּ		הִמְצֵאוּ	as
2 f.	מִצֵּאנָה		הִמְצֵאנָה	Niph.
Infinitive				
constr.	מִצֵּא		הִמְצֵא	מִצֵּא
absol.	מִצּוֹא		נִמְצֵא	מִצֵּא
Participle				
active	מִצֵּא			מִמְצֵא
passive	מִצּוֹא		נִמְצֵא	

'ALEPH VERBS

	Pu'al	Hiph'il	Hoph'al	Hithpa'el
Cohor. 1 sg.		אֲמַצִּיֶּאֱה		
Juss. 3 sg. m.		יִמְצֵא		
Waw cons. imp.		וַיִּמְצֵא		
Waw cons. pf.				
Imperative sing. 2 m.		הִמְצֵא		הִתְמַצֵּא
2 f.		הִמְצִיֵּאי		הִתְמַצִּיֵּאי
plur. 2 m.		הִמְצִיֵּאוּ		etc.
2 f.		הִמְצִיֵּאנה		as
Infinitive constr.		הִמְצִיא	הִמְצָא	הִתְמַצֵּא
absol.		הִמְצֵא		
Participle active		מִמְצִיא		מִתְמַצֵּא
passive	מִמְצָא		מִמְצָא	

		Qal	Niph'al	Hiph'il	Hoph'al
Perfect					
sing.	3 m.	יָרָא יָשֵׁב	נֹשֵׁב	הוֹשִׁיב	הוֹשֵׁב
	3 f.	יָשְׁבָה	נֹשְׁבָה	הוֹשִׁיבָה	הוֹשְׁבָה
	2 m.	יָשְׁבֹתָ	נֹשְׁבֹתָ	הוֹשִׁיבֹתָ	הוֹשְׁבֹתָ
	2 f.	etc.	etc.	etc.	etc.
	1 c.				
plur.	3 c.				
	2 m.				
	2 f.	"			
	1 c.				
Imperfect					
sing.	3 m.	יִרְאֵה יֹשֵׁב	יֹשֵׁב	יֹשִׁיב	יֹשֵׁב
	3 f.	תִּשָּׁב	תֹּשֵׁב	תוֹשִׁיב	תוֹשֵׁב
	2 m.	תִּשָּׁב	תֹּשֵׁב	תוֹשִׁיב	תוֹשֵׁב
	2 f.	תִּשְׁבִּי	תֹּשְׁבִי	תוֹשִׁיבִי	etc.
	1 c.	אִשֵּׁב	אֹשֵׁב	אוֹשִׁיב	
plur.	3 m.	יִשְׁבוּ	יֹשְׁבוּ	יֹשִׁיבוּ	
	3 f.	תִּשְׁבְּנָה	תֹּשְׁבְנָה	(תוֹשְׁבְנָה)	
	2 m.	תִּשְׁבוּ	תֹּשְׁבוּ	תוֹשִׁיבוּ	
	2 f.	תִּשְׁבְּנָה	תֹּשְׁבְנָה	(תוֹשְׁבְנָה)	
	1 c.	נִשָּׁב	נֹשֵׁב	נוֹשִׁיב	

PE YODH VERBS

		Qal.	Hiph'il
Perfect			
sing.	3 m.	יָטַב	הִיטִיב
	3 f.	יָטְבָה	הִיטִיבָהּ
	2 m.	etc.	הִיטְבֹתָ
	2 f.		הִיטְבֹתְךָ
	1 c.		הִיטְבֹתִי
plur.	3 c.		הִיטִיבוּ
	2 m.		הִיטְבֹתֶם
	2 f.		הִיטְבֹתְנָן
	1 c.		הִיטְבֹנוּ
Imperfect			
sing.	3 m.	יִטַּב	יִיטִיב
	3 f.	תִּיטַב	תִּיטִיב
	2 m.	תִּיטַב	תִּיטִיב
	2 f.	תִּיטְבִי	תִּיטְבִי
	1 c.	אִיטַב	אִיטִיב
plur.	3 m. [*]	יִיטְבוּ	יִיטִיבוּ
	3 f.	תִּיטְבֹנָה	תִּיטְבֹנָה
	2 m.	תִּיטְבוּ	תִּיטִיבוּ
	2 f.	תִּיטְבֹנָה	תִּיטְבֹנָה
	1 c.	נִיטַב	נִיטִיב

		PE WAW AND			
		Qal	Niph'al	Hiph'il	Hoph'a
Cohor. 1 sg.	אָשָׁבָה				
Juss. 3 sg. m.	יֵשֶׁב			יֹשֵׁב	
Waw cons. imp.	וַיֵּשֶׁב			וַיֹּשֵׁב	
Waw cons. pf.	וַיֵּשְׁבֶתָ				
Imperative					
sing., 2 m.	שֵׁב (שְׁבֵה)	יֵרָא	הִשָּׁב	הוֹשֵׁב	
2 f.	שְׁבִי		הִשְׁבִּי	הוֹשִׁבִי	
plur. 2 m.	שִׁבוּ		הִשְׁבוּ	הוֹשִׁבוּ	
2 f.	שִׁבְנָה		הִשְׁבְּנָה	הוֹשִׁבְנָה	
Infinitive constr.	שָׁבֶתָ	יֵרָא	הִשָּׁב	הוֹשִׁיב	הוֹשֵׁב
absol.	לָשׁוֹב			הוֹשֵׁב	
Participle active	יֹשֵׁב	יֵרָא		מוֹשִׁיב	
passive	לָשׁוֹב		נוֹשֵׁב		מוֹשָׁב

PE YODH VERBS

	Qal	Hiph'il
Cohor. 1 sg.		
Juss. 3 sg. m.	יִטֹּב	יִטְּבֵהוּ
Waw cons. imp.	וַיִּטֹּב	וַיִּטְּבֵהוּ
Waw cons. pf.		
Imperative		הִיטֵב
sing. 2 m.		הִיטִיבְךָ
2 f.		
plur. 2 m.		הִיטִיבוּ
2 f.		הִיטְּבֵנָה
Infinitive constr.	(יִטֹּב)	הִיטִיב
absol.	יִטֹּב	הִיטֵב
Participle active	יֹטֵב	מִיטִיב
passive	יִטֹּב	

		Qal			
		Active	Stative		Niph'al
Perfect					
sing.	3 m.	קָם	מָת	בוֹשׁ	נָקוּם
	3 f.	קָמָה	מָתָה	בוֹשָׁה	נָקוּמָה
	2 m.	קָמַתָּ	מָתָה	בִּשְׁתָּ	נָקוּמַתָּ
	2 f.	קָמַתְּ	מָתְּ	בִּשְׁתְּ	נָקוּמַתְּ
	1 c.	קָמַתִּי	מָתִי	בִּשְׁתִּי	נָקוּמַתִּי
plur.	3 c.	קָמוּ	מָתוּ	בוֹשׁוּ	נָקוּמוּ
	2 m.	קָמַתְּם	מָתֶם	בִּשְׁתְּכֶם	נָקוּמַתְּם
	2 f.	קָמַתְן	מָתְן	בִּשְׁתְּן	נָקוּמַתְן
	1 c.	קָמַנּוּ	מָתֵנוּ	בִּשְׁנוּ	נָקוּמַנּוּ
Imperfect					
sing.	3 m.	יָקוּם	יָמוּת	יְבוֹשׁ	יָקוּם
	3 f.	תָּקוּם	etc.	תְּבוֹשׁ	תָּקוּם
	2 m.	תָּקוּם		תְּבוֹשׁ	תָּקוּם
	2 f.	תָּקוּמִי		תְּבוֹשִׁי	תָּקוּמִי
	1 c.	אָקוּם		אֲבוֹשׁ	אָקוּם
plur.	3 m.	יָקוּמוּ		יְבוֹשׁוּ	יָקוּמוּ
	3 f.	תָּקוּמִינָה		תְּבוֹשְׁנָה	
	2 m.	תָּקוּמוּ		תְּבוֹשׁוּ	תָּקוּמוּ
	2 f.	תָּקוּמִינָה		תְּבוֹשְׁנָה	
	1 c.	נָקוּם		נְבוֹשׁ	נָקוּם

'AYIN YODH VERBS

'Ayin Yodh Verb

		Hiph'il	Hoph'al	Qal
Perfect				
sing.	3 m.	הָקִים	הוֹקֵם	שָׁם
	3 f.	הִקְיָה	הוֹקְמָה	שָׁמָּה
	2 m.	הִקְיַמְתָּ	הוֹקַמְתָּ	שָׁמַתָּ
	2 f.	הִקְיַמְתְּ	הוֹקַמְתְּ	
	1 c.	הִקְיַמְתִּי	הוֹקַמְתִּי	etc. as קָם
plur.		הִקְיִמוּ	הוֹקְמוּ	
	2 m.	הִקְיַמְתֶּם	הוֹקַמְתֶּם	
	2 f.	הִקְיַמְתֶּן	הוֹקַמְתֶּן	
	1 c.	הִקְיַמְנוּ	הוֹקַמְנוּ	
Imperfect				
sing.	3 m.	יְקִים	יֹדֵם	יִשֵּׁם
	3 f.	תְּקִים	תֹּדֵם	תִּשֵּׁם
	2 m.	תְּקִים	תֹּדֵם	תִּשֵּׁם
	2 f.	תְּקִימִי	תֹּדְקִמִי	תִּשֵּׁמִי
	1 c.	אֶקֶם	אֹדֵם	אִשֵּׁם
plur.	3 m.	יְקִימוּ	יֹדְקִמוּ	יִשֵּׁמוּ
	3 f.	תְּקַמְנָה ²	תֹּדְקַמְנָה	תִּשֵּׁמְנָה ¹
	2 f.	תְּקִימוּ	תֹּדְקִמוּ	תִּשֵּׁמוּ
	2 f.	תְּקַמְנָה	תֹּדְקַמְנָה	תִּשֵּׁמְנָה ¹
	1 c.	נְקִים	נֹדֵם	נִשֵּׁם

2. Or, תְּקִימְנָה

1. Or, תִּשֵּׁמְנָה

'AYIN WAW AND

Qal

	Active	Stative		Niph'al
Cohor. 1 sg.	אָקוּמָה	אָמוּתָה	אָבוּשָׁה	
Juss. 3 sg. m.	יָקֻם	יָמֻת	יָבוּשׁ	
Waw cons. imp.	וַיָּקֻם	וַיָּמֻת	וַיָּבוּשׁ	
Waw cons. pf.	וַיִּקְמָתָּ			
Imperative				
sing. 2 m.	קוּם	מוּת	בוּשׁ	הִקּוּם
2 f.	קוּמִי	etc.	בוּשִׁי	הִקּוּמִי
plur. 2 m.	קוּמוּ		בוּשׁוּ	הִקּוּמוּ
2 f.	קַמְנָה		בוּשְׁנָה	הִקְמְנָה
Infinitive contr.	קוּם	מוּת	בוּשׁ	הִקּוּם
absol.	קוּם	מוּת	בוּשׁ	נִקּוּם
Participle active	קֹם	מֹת	בוּשׁ	יִנְקוּם
passive	קוּם			

I. fem. וַיִּקְמָתָּ

'AYIN YODH VERBS

	'Ayin Yodh Verb		
	Hiph'il	Hoph'al	Qal
Cohor 1 sg.	אָקִימָה		אָשִׁימָה
Juss. 3 sg. m.	יָקֵם		יָשֵׁם
Waw cons. imp.	וַיָּקֵם		וַיָּשֵׁם
Waw cons. pf.	וַיִּקְמֶתָ		וַיִּשְׁמֶתָ
Imperative			
sing. 2 m.	הָקֵם		שִׁים
2 f.	הָקִימִי		שִׁימִי
plur. 2 m.	הָקִימוּ		שִׁימוּ
2 f.	הָקִימְנָה		
Infinitive constr.	הָקִים	הוֹקֵם	שִׁים
absol.	הָקֵם		שׂוֹם
Participle active	מְקִים		שׂוֹם
passive		מוֹקֵם	

DOUBLE 'AYIN

		Qal		Active	
		Stative			
Perfect					
sing.	3 m.	סָב	סָבָב	קָל	מָל
	3 f.	סָבָה	סָבָבָה	קָלָה	etc
	2 m.		סָבוּת	קָלוּת	
	2 f.		סָבוּת	קָלוּת	
	1 c.		סָבוּתִי	קָלוּתִי	
plur.	3 c.	סָבוּ	סָבָבוּ	קָלוּ	
	2 m.		סָבוּתֶם	קָלוּתֶם	
	2 f.		סָבוּתֵן	קָלוּתֵן	
	1 c.		סָבוּנוּ	קָלוּנוּ	
Imperfect					
sing.	3 m.	יָסַב	יָסַב	יִקַּל	יִמַּל
	3 f.	תָּסַב	תָּסַב	תִּקַּל	תִּמַּל
	2 m.	תָּסַב	תָּסַב	תִּקַּל	תִּמַּל
	2 f.	תָּסַבִּי	תָּסַבִּי	תִּקַּלִּי	תִּמַּלִּי
	1 c.	אָסַב	אָסַב	אִקַּל	אִמַּל
plur.	3 m.	יָסַבוּ	יָסַבוּ	יִקַּלוּ	יִמַּלוּ
	3 f.	תָּסַבְינָה	תָּסַבְינָה	תִּקַּלְינָה	תִּמַּלְינָה
	2 m.	תָּסַבוּ	תָּסַבוּ	תִּקַּלוּ	תִּמַּלוּ
	2 f.	תָּסַבְינָה	תָּסַבְינָה	תִּקַּלְינָה	תִּמַּלְינָה
	1 c.	נָסַב	נָסַב	נִקַּל	נִמַּל

VERBS

		Niph'al	Hiph'il	Hoph'al	
Perfect					
sing.	3 m.	נָסַב	הִסֵּב	הוּסַב	
	3 f.	נָסְבָה	הִסְבָּה	הוּסְבָה	
	2 m.	נָסְבוֹתָ	הִסְבוֹתָ	הוּסְבוֹתָ	
	2 f.	נָסְבוֹת	הִסְבוֹת	etc.	
	1 c.	נָסְבוֹתִי	הִסְבוֹתִי		
plur.	3 c.	נָסְבוּ	הִסְבוּ		
	2 m.	נָסְבוֹתֶם	הִסְבוֹתֶם		
	2 f.	נָסְבוֹתֵינָן	הִסְבוֹתֵינָן		
	1 c.	נָסְבוּנִי	הִסְבוּנִי		
Imperfect					
sing.		יִסַּב	יִסֵּב	יִסַּב	יִוָּסַב
	3 f.	תִּסְבֵּב	תִּסְבֵּב	תִּסְבֵּב	תִּוָּסְבֵּב
	2 m.	תִּסְבֵּב	תִּסְבֵּב	תִּסְבֵּב	תִּוָּסְבֵּב
	2 f.	תִּסְבְּי	תִּסְבְּי	תִּסְבְּי	etc.
	1 c.	אִסְבֵּב	אִסְבֵּב	אִסְבֵּב	
plur.		יִסְבּוּ	יִסְבּוּ	יִסְבּוּ	
	3 f.	תִּסְבְּינָה	תִּסְבְּינָה	תִּסְבְּינָה	
	2 m.	תִּסְבּוּ	תִּסְבּוּ	תִּסְבּוּ	
	2 f.	תִּסְבְּינָה	תִּסְבְּינָה	תִּסְבְּינָה	
	1 c.	נָסַב	נָסַב	נָסַב	

	Qal			
	Stative		Active	
Cohor. 1 sg.	אָסָבָה	אָסְבָה		
Juss. 3 sg. m.	יִסֵּב	יִסֵּב	יִקַּל	יִמַּל
Waw cons. imp.	וַיִּסֵּב	וַיִּסֵּב	וַיִּקַּל	
Waw cons. pf.	וַיִּסְבֶּתָּ			
Imperative				
sing. 2 m.		סֵב		
2 f.		סֵבִי		
plur. 2 m.		סִבּוּ		
2 f.		סִבִּינָה		
Infinitive constr.		סֵב	קַל, קָל	
absol.		סָבוּב	קָלוּל	
Participle active		סֵבֵב	קָל, קָלָה	
passive		סָבוּב		

VERBS

	Niph'al	Hiph'ut	Hoph'al
Cohor 1 sg			
Juss 3 sg m	יִסַּב	יִסַּב	
Waw cons imp	וַיִּסַּב	וַיִּסַּב	
Waw cons pl			
Imperative			
sing 2 m	הִסַּב	הִסַּב	
2 f	הִסַּבִּי	הִסַּבִּי	
plur 2 m	הִסַּבוּ	הִסַּבוּ	
2 f	הִסַּבְיָה	הִסַּבְיָה	
Infinitive con tr	הִסַּב	הִסַּב	הוֹסַּב
absol	הִסוּב	הִסַּב	
Participle active	יֹסַּב	מַסַּב	
passive			מוֹסַּב
		וּסַּבְהָ	
	1 fem	sing	

		LAMEDH HE (LAMEDH		
		Qal	Niph'al	Pi'el
Perfect				
sing	3 m.	גָּלָה	נִגְלָה	גָּלָה
	3 f.	גָּלְתָה	נִגְלְתָה	גָּלְתָה
	2 m.	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ
	2 f.	גָּלִיתְּ	נִגְלִיתְּ	etc.
	1 c.	גָּלִיתִי	נִגְלִיתִי	
plur.	3 c.	גָּלוּ	נִגְלוּ	
	2 m.	גָּלִיתֶם	נִגְלִיתֶם	
	2 f.	גָּלִיתְּן	נִגְלִיתְּן	
	1 c.	גָּלִינוּ	נִגְלִינוּ	
Imperfect				
sing.	3 m.	יִגְלֶה	יִגְלֶה	יִגְלֶה
	3 f.	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה
	2 m.	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה
	2 f.	תִּגְלִי	תִּגְלִי	etc.
	1 c.	אֶגְלֶה	אֶגְלֶה	
plur.	3 m.	יִגְלוּ	יִגְלוּ	
	3 f.	תִּגְלִינָה	תִּגְלִינָה	
	2 m.	תִּגְלוּ	תִּגְלוּ	
	2 f.	תִּגְלִינָה	תִּגְלִינָה	
	1 c.	נִגְלֶה	נִגְלֶה	

YODH AND WAW) VERBS

	Pu'al	Hiph'il	Hoph'al	Hithpa'el
Perfect				
sing.	3 m.	גָּלָה	הִגָּלָה	הִתְגַּלָּה
	3 f.	גָּלְתָה	הִגָּלְתָה	הִתְגַּלְתָּה
	2 m.	גָּלִיתָ	הִגָּלִיתָ	הִתְגַּלִּיתָ
	2 f.	etc.	etc.	etc.
	1 c.			
plur.	3 c.			
	2 m.			
	2 f.			
	1 c.			
Imperfect				
sing.	3 m.	יִגְלֶה	יִגְלֶה	יִתְגַּלֶּה
	3 f.	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה
	2 m.	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה
	2 f.	etc.	etc.	etc.
	1 c.			
plur.	3 m.			
	3 f.			
	2 m.			
	2 f.			
	1 c.			

LAMEDH HE (LAMEDH

	Qal	Niph'al	Pi'el
Cohor. 1 sg.			
Juss. 3 sg. m.	יִגַּלְה	יִגַּל	יִגַּל
Waw cons. imp.	וַיִּגַּלְה	וַיִּגַּל	וַיִּגַּל
Waw cons. pf.	וַיִּגַּלְתִּי	וַיִּגַּלְתִּי	
Imperative			
sing. 2 m.	גַּלְה	הִגַּלְה	גַּלְה (גַּל)
2 f.	גַּלִּי	הִגַּלִּי	גַּלִּי
plur. 2 m.	גַּלוּ	הִגַּלוּ	גַּלוּ
2 f.	גַּלְיֵנָה	הִגַּלְיֵנָה	גַּלְיֵנָה
Infinitive constr.	גַּלוֹת	הִגַּלוֹת	גַּלוֹת
absol.	גַּלַת	גַּלַת	
Participle active	גַּלְה	גַּלְה	מִגַּלְה
passive	גַּלוּי		

YODH AND WAW) VERBS

	Pu'al	Hiph'il	Hoph'al	Hithpa'el
Cohor. 1 sg.				
Juss. 3 sg. m.		יָגַל		יִתְגַּל
Waw cons. imp.	וַיִּגַּל	וַיִּגַּל		וַיִּתְגַּל
Waw cons. pf.				
Imperative				
sing. 2 m.		הִגַּלְה		הִתְגַּלְה
2 f.		הִגְלִי		הִתְגַּלִּי
plur. 2 m.		•etc.		etc.
2 f.				
Infinitive				הִתְגַּלוֹת
constr.	גַּלוֹת	הִגְלוֹת	הִגְלוֹת	הִתְגַּלְה
absol.	גַּלְה	הִגַּלְה	הִגַּלְה	
Participle				
active		מְגַלֵּה		מִתְגַּלֵּה
passive	מְגַלָּה		מְגַלָּה	

KEY TO EXERCISES

Exercise 1

(a) 1. 'thph 2. blnw. 3. q̄lm. 4. sl̄hyny. 5. mšlkh.
6. 'rbhynw. 7. zp̄hsln. 8. klwthy. 9. çl'ph'. 10. zrḡh̄m.
11. tl̄tm'yn. 12. hwkhl'ym. 13. ḥph'lyq. 14. ṭyr'š.
15. slq'lw. 16. dp̄ht'nyn. 17. 'lysmw. 18. šmtšbh.
19. kçph'yl. 20. ḥzqhms.

(b) 1. חטשם 2. לפאש 3. צרמיו 4. סנטחלי 5. תאקלעמי
6. שברי 7. קפסעטץ 8. דערמאלי 9. פמחטשענץ
10. כרמעספקי 11. אווענא 12. טר'שדמו 13. בנלסחע
14. צהוגלע 15. קמתרי 16. אנצעלין 17. חנבטש
18. תצאנסעם 19. אמינעטו 20. גרקלאמיו.

Exercise 2

(a) 1. li or lê. 2. mâ. 3. khî or khê. 4. šâ. 5. lâlô
or lâlû. 6. mîmô or mîmû or mêmô or mêmû. 7. ḥôlé
or ḥûlé or ḥôli or ḥûli. 8. nâmi or nâmê. 9. šênû or
šînû or šênô or šînô. 10. lômi or lûmi or lômê or lûmê.

(b) 1. להלה 2. לילו 3. לולה 4. בהנה 5. מולו
6. גילו 7. מוני 8. לילי 9. קינה 10. ליני.

- (c) 1. ū. 2. ē. 3. ě. 4. î. 5. ā or ō. 6. ū. 7. ê.
8. ô. 9. Ī. 10. ō. 11. ǎ. 12. ǒ or ā.

4

8. 7. 6. 5. 4. 3. 2. 1. (d)
12. 11. 10. 9.

6. צָפוֹן 5. אָכַל 4. מָם 3. גֹּר 2. בֵּן 1. (e)
12. סֵפֶר 11. חֶשֶׁם 10. קָטַל 9. אָמַת 8. מָחַן 7. אִישׁ
17. עָפָר 16. מְלִיטוֹ 15. שׁוֹרֵק 14. הוּא 13. גָּדוֹל
20. אָבֵן 19. עֵינַי 18. הֵיטָא

- (f) 1. 'ādhām. 2. 'ērīth. 3. šālôm. 4. mímê. 5.
ṣāphônâ. 6. 'ir. 7. bāth. 8. 'elômi. 9. lānû. 10. māyīm.
11. qārâ'. 12. kôkhābhīm. 13. yēlēth. 14. gāmānû.
15. 'ēlēm. 16. 'āçûm. 17. yārê'. 18. kôphēr. 19. šôr.
20. māḥāh.

Exercise 3

- (a) 1. 'adhōnî. 2. mišpāt. 3. tōbhīm. 4. yīqb'êrû.
5. ḥānān. 6. mālkekhā. 7. ḥolēnû. 8. 'ām'dhû. 9. 'emôr.
10. gedhōlê. 11. kōh'nīm. 12. y'edhāmēr. 13. l'ebāhbhām.
14. šā'elû. 15. 'nāš'im. 16. 'lōhīm. 17. hēh'tî.
18. t'ēnâ. 19. 'ašēr. 20. māḥ'āneh.

5. אֲלֵיכֶם 4. בְּנֵי 3. דְּבַר 2. יִקְטְלוּ 1. (b) שְׁלָמִי
10. אֲחֵרָנִי 9. חֲזָקָה 8. יַעֲזֹב 7. יִרְאוּ 6. כְּנָעַן
15. חֲזָקוֹת 14. בְּרַכַּת 13. מְשֻׁמֵּר 12. אֲנַחְנוּ 11. הַחֲלוּם
20. בְּכוּרֵי. 19. עֲדַת 18. יַעֲשֶׂה 17. אֲלֵיוּ 16. בְּעֵינַי

Exercise 4

1. (a) בְּנֵי יִשְׂרָאֵל 2. יִשְׂרָאֵל 3. קָרַב 4. שָׂרִים 5. יְדוּמֵי
6. גְּדוּל 7. אֲדוֹנִים 8. כְּבִדְתֶם , 9. בְּתוֹרוֹ 10. פְּלִטָּם.

1. (b) הַלֵּי 2. מְלַקְכָת 3. מָכַב 4. שָׁנַר 5. מְלַכְכוּ
6. בָּכַם 7. לַעֲרַת 8. יָבַם 9. מְדַבְּרוֹ 10. כִּפְּוִי.

Exercise 5

1. לְאַמַּת 2. חֲכָמִים 3. שָׂרִים 4. מִשְׁחָדוֹ 5. רוּחוֹ
6. הַיְלֵף 7. מְאָדָם 8. זָבַח 9. בְּעָלֵי 10. לַעֲבִיר.

As pronounced :

1. lē'āmēth. 2. ḥ^akhāmīm. 3. sārīm. 4. mišḥ^adhû.
5. rūhû. 6. li^ayēlēkh. 7. miē'ādhām. 8. zēbhālḥ.
9. bā'ālī. 10. lā'ābliir.

Exercise 6

1. הָאִישׁ 2. הָעָם 3. הַיָּמִים 4. הַיּוֹם 5. הַמְּלָךְ
6. הַרְקִיעַ 7. הַקּוֹל 8. הַחֲשָׁף 9. הַעֵץ 10. הַבְּקָר
11. אִשָּׁה 12. יוֹם 13. הָעֶפֶר 14. הָאוֹר.

Exercise 7

- (a) 1. The prophet is good. 2. The good prophet.
3. The great and good morning. 4. The mountain is high.
5. The man and the prophet. 6. The temple is great and
good. 7. The night and the day. 8. The daughter and
the woman. 9. The man is the king. 10. The gold is good.

1. (b) 1. הָאִישׁ הַגָּדוֹל 2. הַיּוֹם 3. הָעָרֶב וְהַבֹּקֶר 4. זָהָב
וְכֶסֶף 5. הַמֶּלֶךְ גָּדוֹל וְטוֹב 6. הַיָּד וְהָעֵץ 7. הָאִשָּׁה
וְהָאִישׁ 8. גָּדוֹל הָעָם 9. הַחֲלִי וְהַנְּבִיא 10. הַיּוֹם הַגָּדוֹל
וְהַלֵּילָה הַרְעָ.

Exercise 8

- (a) 1. Words. 2. A pair of horses. 3. Fathers. 4. The
two hands. 5. The two sides. 6. Old age. 7. Hearts.
8. Wells. 9. Cities. 10. Two feet.

1. (b) 1. שְׁלֵחָנוֹת 2. אָבָנִים 3. שְׁנַיִם 4. שׁוֹפְרוֹת 5. הַסּוּסִים
וְהַסּוּסָה 6. אָבוֹת טוֹבִים 7. גָּדוֹלָה הַשָּׂרָה 8. עֵינַיִם
וְאָזְנַיִם 9. טוֹבִים וְטוֹבוֹת 10. בָּנִים וּבָנוֹת.

Exercise 9

(a) 1. I am the man. 2. The great darkness is the night. 3. Thou art the good daughter. 4. That is a good man. 5. What is it? 6. These heroes. 7. What is this that he has done? 8. That fair daughter. 9. How lofty is this place! 10. Is he very powerful?

1. (b) אֵלֶּה הָאֲנָשִׁים הַחֲכָמִים 2. הַשָּׁמַיִם הַהֵמָּה 3. טוֹבָה
הָאִשָּׁה הַזֹּאת 4. הָאִישׁ הַטוֹב הַזֶּה 5. זֶה הָאִישׁ הַטוֹב
וְהַעֲצוּם 6. מִה־עִיר 7. מִה־הַיִּכָּל 8. הוּא הָאִישׁ
אֲשֶׁר עַל־הַבַּיִת 9. אֲנִי הַמֶּלֶךְ הַעֲצוּם אֲשֶׁר עַל־הָאָרֶץ
הַגְּדוֹלָה 10. אֵלֶּה הַשָּׁמַיִם וְהָאָרֶץ וְהַיָּם.

Exercise 10

(a) 1. In peace. 2. Like Jehovah. 3. For sickness. 4. To Samuel. 5. Day and night are in the heavens. 6. The king has a son. 7. Bread and water are very good. 8. From darkness until the day. 9. Dust from the ground are we. 10. God is in this temple.

1. (b) בְּאֵלֵהֶם 2. כְּאֵרִי 3. לַיהוָשֻׁעַ 4. יְהוּהוּ הוּא בְּשָׁמַיִם
מִן־הַהָר 5. הַבֵּן הוּא כְּמֶלֶךְ 6. בְּהַר הָרָם בְּבִקְרָא
8. הַהִיכָל הוּא לְמֶלֶךְ 9. הָעַם הַחֲכָם הוּא בְּהִיכָל בְּעָרֵב
10. בַּת וּבֵן לְנִבְיָא.

Exercise 11

(a) 1. I have heard the prophet. 2. The woman did not hear the voice in the great garden. 3. I remember the man who shed the blood in the desert. 4. I wrote in the book in that day. 5. These are the bad mares which we killed on the ground. 6. May he keep the good queen in the palace. 7. And behold, the man took this woman for a wife. 8. And the man Isaac was very great in the land. 9. You shall keep the commands which God has given. 10. The man whom God created is good.

1. (b) אָכַתָּב בְּסֵפֶר 2. מִי הַנְּבוֹרִים וְהַנְּבִיאִים הָאֵלֶּה 3. קָרָא
 זֶה אֱלֹהֵהּ וְאָמַר גְּדוֹל יְהוָה 4. אָכַלְתָּ מִן־הָעֵץ 5. שָׁמַע
 יְהוָה אֶת־הָאִישׁ אֲשֶׁר לֹא־יִשְׁפֹּךְ דָּם 6. הֲלֹא נָתַן הָאֱלֹהִים
 בֶּן וּבַת לְנָבִיא 7. תִּשְׁמְרֵנָה אֶת־הַדְּבָרִים אֲשֶׁר בְּסֵפֶר
 8. בָּרָא אֱלֹהִים טוֹב וְרַע יוֹם וְלַיְלָה 9. זָכַרְתִּי אֶת־אֲשֶׁר
 שָׁמַעְתִּי בְּהִיכַל 10. לֹא יִשְׁמַר אֶת־הַדְּבָרִים אֲשֶׁר נָתַן הַנְּבִיא
 לַעַם בְּמַדְבָּר.

Exercise 12

(a) 1. The good mares of the king. 2. The prophet took a horse belonging to the king. 3. These are the days of the years of the life of the bad king. 4. God set the sun in the firmament of the heaven. 5. He said, I am the servant of Abraham. 6. And in the presence of all the prophets shall he dwell. 7. Thou hast kept the heart of the great king from evil. 8. The people did not hear the words of the prophet of the Lord. 9. The sword of gold is in the hand of the mighty man. 10. You did not remember the words which the sons of the prophets of the Lord spake.

- (b) 1. אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ 2. קוֹל הָאֱלֹהִים בְּעִיר
 דָּוִד 3. עֵינֵי הָאִישׁ עַל-סוּסֵי הַפָּרָעָה 4. דִּבְרֵי הָעָם הֵם
 רָעִים מְאֹד בְּאֲזְנֵי הַנְּבִיא 5. הַסּוּס אֲשֶׁר לְמֶלֶךְ הַטּוֹב בְּמִדְבָּר
 6. הָרַג גְּבוּר שָׂאוּל אֶת-נְבִיאֵי יְהוָה בְּמָקוֹם אֲשֶׁר יָשַׁב דָּוִד
 7. לֹא נָבִיא אֲנִי וְלֹא בֶן-נְבִיא 8. אָמַר אֲנִי אֱלֹהֵי אַבְרָהָם
 אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב 9. תּוֹרַת יְהוָה הִיא טוֹבָה בְּעֵינֵי
 הָעָם 10. הָאֲכָלֶתָּ מִן-הָעֵץ אֲשֶׁר בְּגֵן יְהוָה.

Exercise 13

- (a) 1. From you. 2. From him, or, from us. 3. After thee(f). 4. With her. 5. Before the man. 6. Their(f) horses. 7. Their(m) mares. 8. Your(f) righteousnesses. 9. I have heard their(m) words. 10. Your(m) hands. 11. To them(m). 12. Their(m) words are evil in the sight of Jehovah. 13. The prophet sent his sons and his daughters toward the desert. 14. We have heard thy voice in the temple of the Lord. 15. Between me and thee. 16. And I did not pursue after the sons of Jacob. 17. For I have kept the ways of Jehovah the God of Israel. 18. In the book of the kings of Israel and Judah. 19. They have not kept the commandments of Jehovah which he gave to them on the mountain. 20. And all his judgments are before thee.

- (b) 1. לְפָנַי 2. אַחֲרֵיהֶן 3. עָלָיו 4. מִמֶּנּוּ 5. אֲלֵיכֶם
 6. לְפָנֶיכֶם 7. לְפָנָיו 8. פָּנָיו 9. יְדֵינוּ 10. שְׁפָתֶיךָ
 11. צְדָקוֹתֵיהֶן 12. דִּבְרֵינוּ 13. סוּסִים 14. סוּסֵיכֶן
 15. סוּסוֹתֵיכֶן 16. בְּיָמֵינוּ 17. תַּחֲתָיו 18. הַגִּבֵּי 19. שְׁפָתֵיהֶם
 20. יְדָה הַחֲזָקָה הִיא בְּעָם.

Exercise 14

(a) 1. Be not (ye) angry. 2. Thou shalt not steal. 3. Speak, I beg. 4. And God said, fall thou down before me, and I will not be angry with thee for ever. 5. Pursue ye after him. 6. Let him not write in the book of the law of Jehovah, the God of Israel. 7. I went and sold the boy. 8. The man forgot the words of the prophet and did not keep the law of Jehovah. 9. And he set him over all the land of Egypt. 10. He will surely keep the law of God. 11. And when the prophet remembered these words he said, Pursue (thou) after them northwards. 12. Ye are remembering the words of God which I spoke in that day. 13. Behold, I am sending the prophet towards the city.

1. (b) תִּשְׁמַר אֶת־מִצְוֹתַי 2. יִשְׁמַר אֶתְךָ מִכָּל־רַע בְּאֶרֶץ
 3. אֶלְכֶה־נָּא אֶל־בַּיִת הַנָּבִיא 4. וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ
 בֵּין הַמַּיִם אֲשֶׁר תַּחַת לַרְקִיעַ וּבֵין הַמַּיִם אֲשֶׁר עַל־הַרְקִיעַ
 5. אֲשַׁמְרָה אֶת־מִצְוֹתַי 6. הִלַּךְ הַלֹּךְ אֶל־בַּיִת יוֹסֵף 7. אֲשַׁמְר
 שְׁמֹר אֶת־מִצְוֹתַי 8. חָדְלוּ לְסַפֵּר אֶת־כּוֹכְבֵי הַשָּׁמַיִם
 9. יִרְדּוּ מִצְרִימָה לְשִׁבְר־אֶכָּל בְּמִקּוֹם הַהוּא 10. וְהָיָה שְׁלַח
 אֶת־הַיֶּלֶד לְשַׁמֹּר אֶת־עֵיר הַגְּבוּרִים 11. יְהוּה הוּא שְׁמֵרָה
 בַּיּוֹם הַרֵעַ 12. הַנְּבִיאִים שְׁמָרִים אֶת־תּוֹרַת יְהוּה אֱלֹהֵי
 13. הַמֶּלֶךְ מִשָּׁל בְּעַם בְּאֶרֶץ־יִשְׂרָאֵל

Exercise 15

(a) 1. And Jehovah said unto me, Say unto them, do not fight. 2. And we rested in that place many days. 3. And Jehovah repented that he had made man on the earth. 4. And all the great mountains were covered, which were under all the heavens. 5. The sacrifices of God are a broken spirit. 6. Thou wilt send to thy servant an attentive (hearing) heart to judge this thy people. 7. Son of man, I have broken the arm of Pharaoh, king of Egypt, and behold, it has not been bound up. 8. Thou hast said, seek ye my face, thy face will I seek. 9. And now thou art cursed from the ground which the Lord has made. 10. And Pharaoh hardened his heart and did not let the people go.

1. (b) וַיִּשְׁלַח הַיְהוָה אֵלַי וַיֹּאמֶר יְהוָה הִשָּׁב בְּדָבָר הַהוּא וַיִּרְדְּפוּ אֶתְכֶם 2. לֹא תִלָּחֲמוּ אֶת-קַטּוֹן וְאֶת-גְּדוֹל כִּי-אִם-אֶת-מֶלֶךְ יִשְׂרָאֵל 3. וַיֹּאמֶר יְהוָה הַמִּכְסָּה מֵאַבְרָהָם אֲשֶׁר עָשִׂיתִי 4. שִׁפְּךָ דָם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפָּךְ הִי בְּצִלָּם אֱלֹהִים עָשָׂה אֶת-הָאָדָם 5. וּבִסְפָרַי בֵּית-יִשְׂרָאֵל לֹא יִכְתְּבוּ 6. הֵן שָׁלַחְתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאָדָמָה וּמִפְּנֵי אֶסְתֵּר 7. לֹא יִכְלוּ לְשַׁתֵּת מִמִּימֵי הַיָּאֵר 8. וְאִמְרַתְּ אֶל-פָּרְעֹה כֹּה אָמַר יְהוָה בְּנִי בְכָרִי יִשְׂרָאֵל 9. וְשָׁמַעַנִי לְקַלְקֵלְךָ וּבָאתָ אִתָּהּ וְחָקְנִי יִשְׂרָאֵל אֶל-מֶלֶךְ מִצְרַיִם וְאִמְרַתָּם אֵלָיו גְּלִיכָה-נָא בַמִּדְבָּר וְנִזְבַּחַה לַיהוָה אֱלֹהֵינוּ 10. הַדְּבַר אֲהַרְוֶן אֶת-כָּל-הַדְּבָרִים אֲשֶׁר דָּבַר יְהוָה אֶל-מֹשֶׁה.

Exercise 16

(a) 1. And Jēhovah said to Samuel, listen to their voice and make a king for them. 2. And he came to the gate of the city, and behold there a woman gathering sticks. 3. As for you, you have caused many to stumble at the law of Jehovah. 4. And behold, their lord was fallen down dead on the ground. 5. And thou art cast out of heaven with everyone who does evil. 6. And Jacob said to his sons, Why do you look upon one another, behold, I have heard that there is bread in Egypt. 7. And they said, we have walked to and fro in the earth, and behold, all the earth is still. 8. She is the city to be visited by the hand of Jehovah the God of Israel. 9. And as the prophet heard these words he took courage. 10. I saw the wicked buried and they were forgotten in the city where they had so done.

1. (b) בָּא אִישׁ מִהָעָם לְהַשְׁחִית אֶת־הַמֶּלֶךְ. 2. בָּאת אֵלַי לְהִנָּכִיחַ
 אֶת־עֲוֹנֵי וּלְהַמִּית אֶת־בְּנֵי. 3. אֵלֶּה הַמְּאוֹרֹת בְּרָקִיעַ הַשָּׁמַיִם
 לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה. 4. וְהִשְׁכַּב בְּקִבְרוֹ בַּמָּקוֹם
 אֲשֶׁר נָתַן הַמֶּלֶךְ לוֹ. 5. וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם, הִתְקַדְּשׁוּ כִּי
 יְהוּה בַּמָּקוֹם הַזֶּה. 6. מִשְׁלֶךְ רֹאשׁוֹ עַל־הָאֲדָמָה בְּיַד הַגְּבוּר
 7. וַיִּשְׁמְעוּ אֶת־קוֹל יְהוּה מִתְּהִלָּתוֹ בְּגִן. 8. וַיִּתְחַבְּאוּ הָאָדָם
 וְהָאִשָּׁתוֹ מִפְּנֵי יְהוּה אֱלֹהֵימָם בְּתוֹךְ עֵצֵי הַגֵּן. 9. וַיֹּאמֶר פְּרַעֲזָה
 הֵן רַבִּים עִם הָאָרֶץ וְהִשְׁבַּתְתֶּם אֹתָם בַּמָּקוֹם הַזֶּה. 10. וַיִּתְחַבְּאוּ
 עַד־הָעֶרֶב וְאֵין־קוֹל.

Exercise 17

(a) 1. Two feet. 2. His messengers. 3. Their years. 4. Your places. 5. In his heart. 6. Thy(*f*) calf. 7. Our counsels. 8. Their (*m*) women. 9. Their (*m*) waters. 10. Their (*f*) oxen. 11. Thy (*m*) handmaidens. 12. Your (*m*) mouth. 13. Their (*f*) cities. 14. My vineyard. 15. Two knees.

1. עֵינַיִם 2. אֲזֻזִים 3. יְדֵיהֶם 4. בְּרִכְתְּכֶם 5. דְּבָרֵיהֶם
6. אֲחִיקָם 7. בְּתִיחֶן 8. בְּנֹתֵיהֶם 9. אַחִי 10. רְאִשֵׁיהֶם
11. צֶדֶקוֹ 12. עֲגָלֵיהֶם 13. גְּדָלִי 14. מְלֻכְכֶם 15. חִזְלֵינוּ.

Exercise 18

(a) 1. Younger than his brother. 2. David is the greatest of his brothers. 3. His youngest son. 4. The most servile slave. 5. I will be greater than thou. 6. I am taller than he. 7. One of thy tribes. 8. His three sons. 9. On the fifteenth day. 10. The eighteenth year of Solomon. 11. In the second year of Pekah. 12. In the twelfth month in the third year. 13. In the eighteenth year of the king of Israel. 14. Those two. 15. Two by two.

1. טוֹב מְזָהָב 2. בְּתוֹ הַקְּטָנָה 3. גְּבוּהָ הוּא מֵאִשְׁתּוֹ
4. מְגֹדוֹלָם וְעַד-קְטָנָם 5. יֵאָהֵב יַעֲקֹב אֶת-רַחֵל מִלֵּאָה
6. לֹא-טוֹב אֲנֹכִי מֵאַבְתָּי 7. שְׁנֵי הַהָרִים 8. שְׁלֹשׁ בְּנֹתֶיהָ
9. חֲמִשָּׁה עָשָׂר בְּנִים 10. שְׁתַּיִם וְשָׁשִׁים שָׁנָה 11. עֲשָׂרִים
וְשִׁבְעָה or שְׁבַעַה וְעֲשָׂרִים 12. אַחַת עֲשָׂרָה שָׁנָה 13. הָאָרֶץ
הָרִאשׁוֹנָה 14. הַחֹדֶשׁ הָעֲשִׂירִי 15. בְּשָׁנָה הַשְּׁנִיתָ.

Exercise 19

(a) 1. He will seek me. 2. Our keeping, or, keeping us.
 3. He will make me king. 4. They (*m*) will keep you (*f*).
 5. You (*f*) have kept me. 6. Thou (*f*) hast kept me. 7. He
 has kept them (*f*). 8. After they had made a covenant.
 9. We have sought thee in the temple. 10. Seek him
 in the morning. 11. When he kept thy words. 12. Make
 him king over this people. 13. He who justifies me is God.
 14. He will destroy me in that day. 15. For those who
 honour me I will honour.

(b) 1. הִמְלִיכְתִּנִי 2. שְׁמַרְתִּיךָ 3. שְׁמָרוֹם 4. הִמְלִיכֵנִי 5. יִבְקְשׁוּנִי
 6. בְּקִשְׁתִּנִי 7. שְׁמַרְנוּךָ 8. בְּשִׁמְרֶךָ 9. בְּזִכְרֵךְ הָאִישׁ אֶת־
 תּוֹרָתְךָ 10. בְּיוֹם פְּקֻדֵי אֲתָם 11. יִכְבְּדֵנִי בְעִיר הַהִיא
 12. אֲשַׁפְּטֶךָ בְּדַרְכֶיךָ 13. שְׁלַחְנִי אֱלֹהִים לְפָנֶיכֶם 14. בְּקִשְׁהוּ
 15. הִמְצָאתִנִי אוֹיְבֵי. בְּכָל־לְבָבָם

Exercise 20

(a) 1. And he said to me, Son of man, stand upon thy feet and I will speak with thee. 2. I will serve thee seven years for Rachel thy younger daughter. 3. And the elders of his city will send and take him from there, and will give him into the hand of the king. 4. Thus saith Jehovah unto the men of Anathoth who are seeking thy life, saying, Do not prophesy in the name of Jehovah. 5. And Pharaoh dreamed and behold he stood by the river. 6. And Jonathan spoke good of David unto Saul his father, and said unto him, Let not the king sin against his servant. 7. And thou shalt serve thine enemies which Jehovah shall send against thee. 8. In the day of evil I will call upon thee, for thou wilt answer me. 9. Thou hast not allowed me to kiss my sons and my daughters. 10. And he divided himself against them by night, he and his servants.

1. (b) תַּעֲבֹדֶנּוּ אֶת־אֱלֹהִים עַל־הַהָר הַזֶּה 2. וְאַתָּה בֶן־אָדָם
הַנִּבְא אֶל־הָרִי יִשְׂרָאֵל 3. וַיַּחֲלְמוּ חָלוֹם בְּלַיְלָה אֶחָד
4. וַיֹּאמֶר גִּזְשׁוּ הַלֵּם כָּל הַעַם 5. כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עֹמֵד
עָלָיו אֲדַמַּת־קֹדֶשׁ הִיא 6. וְלֹא תַחֲטִיֵּא אֶת־הָאָרֶץ אֲשֶׁר יְהוָה
אֵלֶיךָ יָתַן לְךָ נַחֲלָה 7. כֹּה אָמַר יְהוָה שְׁלַח אֶת־עַמִּי וַיַּעֲבְדֵנִי
8. וְעַנָּה יְהוָה וַאֲמַר לְעַמּוֹ הַנִּי שְׁלַח לָחֶם בַּמִּדְבָּר 9. בְּכָל
הַדְּבָרִים הָאֵלֶּה לֹא חָטָא בְּשִׁפְתָיו 10. וַיֹּאמֶר אֵלָיו אָבִיו
וְשָׂה־נָּא וּשְׁקֵה־לִי בְנִי.

Exercise 21

• (a) 1. And Jehovah said to Moses, Pharaoh's heart is heavy, he is unwilling to let the people go. 2. And the earth was corrupt before God, and the earth was full of violence. 3. And thou shalt speak unto everyone who is wise of heart, whom I have filled with the spirit of wisdom. 4. And he refused, and said unto his master's wife, Behold, my lord does not know, and everything which he has he has given into my hand. 5. And how shall I do this great evil, and sin against God? 6. As for me, I hate him, because he does not prophesy good unto me. 7. And if it is evil in your sight to serve Jehovah, choose ye to-day whom ye will serve. 8. And ye shall cry out in that day because of your king whom ye have chosen for yourselves. 9. He will not destroy thee, nor forget the covenant of thy fathers which he swore unto them. 10. And thou shalt anoint for me the one whom I shall tell unto thee.

(b) 1. הַבְּרָךְ אֱלֹהִים אֶת-יוֹם הַשַּׁבָּעִי הַקָּדֵשׁ אֹתוֹ. 2. לֹא יִנָּחַם כִּי לֹא אָדָם הוּא לְהַנָּחֵם. 3. יִשְׁלַח אֶת מַלְאָכּוֹ לְסַנְיֶהָ. 4. וַיִּשְׁבַּע לוֹ עַל-הַדְּבָרִים הָאֵלֶּה. 5. וְהָיָה שְׂאוֹל וְשָׁעַן עַל-חֲנִיתוֹ. 6. וְדָם-וּבְחִיָּה יִשְׁפֹךְ עַל-מִזְבֵּחַ יְהוָה אֱלֹהֶיהָ וְהַבָּשָׂר תֹּאכַל. 7. אֲבִיוֹנֶיהָ אֲשַׁבֵּיעַ לָחֶם. 8. וַיֹּאמֶר אֶל-יַעֲקֹב לֹא מִצָּאתֶיהָ. 9. לֹא תִשָּׂא אֶת-אֲחִיהָ בְלִבָּהּ. 10. וְלָקַחְתָּ אֶת-שִׁמְן הַמִּשְׁחָה הַצָּקֵת עַל-רֹאשׁוֹ וּמִשַּׁחְתָּ אֹתוֹ.

Exercise 22

(a) 1. And he went and dwelt by the stream which is before the city. 2. And he arose, and went for his life, and came unto the desert. 3. Arise, eat, for the way is too difficult for thee. 4. And Jehovah said unto him, go, return on thy way towards the desert. 5. And the daughter of Pharaoh said unto her, cause this child to go away, and nurse it for me. 6. And he said, my son shall not go down with you, for his brother is dead. 7. And thou shalt choose from all the people men of valour, fearing God. 8. And the fish which is in the river shall die. 9. Pharaoh will lift up thy head, and will restore thee to the palace. 10. For I am to die in this land, but ye shall go over and possess this good land.

1. (b) וַיֹּאמֶר צֵא וְעַמְדָתָ בְּהָר 2. לֵךְ שׁוּב כִּי מָה עָשִׂיתִי לָךְ
 3. בְּיָמֶיךָ אֲחִירִי אֵלֶיךָ 4. וַיִּסְפְּרוּ עַד-בֹּשׁ וַיֹּאמֶר שְׁלַח
 5. וַיָּמַת הַמֶּלֶךְ וַיָּבֹא שְׁמֵרוֹן וַיִּקְבְּרוּ אֶת-הַמֶּלֶךְ בְּשְׁמֵרוֹן 6. וַיִּקְוֹמוּ
 7. כָּל-אֲנָשֵׁי-חַיִּל בְּלָכּוּ כָּל-הַלַּיְלָה וַיִּקְחוּ אֶת-נֹבֶלֶת שָׂאוּל 7. וַתִּקַּח
 8. הָאִשָּׁה אֶת-הַיֶּלֶד וַתְּנִיחֵהוּ 8. וַיִּרְאוּ אֶת-שָׁם יְהוָה בְּעִיר
 9. וַרְעוּ יִרְשׁוּ אֶת-הָאָרֶץ 10. וַיֹּאמֶר שׁוּב אָשׁוּב אֵלֶיךָ בְּיוֹם
 הַרְעִי.

Exercise 23

• (a) 1. The man who curses his father or his mother shall surely be put to death. 2. Cursed shall you be when you come in, and cursed shall you be when you go out. 3. May Jehovah lift up his countenance upon you and give you peace. 4. And she said, drink, my lord, and she let down her pitcher upon her hand in the well. 5. And God said, let there be light, and there was light. 6. And the evening and the morning were the fifth day. 7. For they weep unto me saying, give us flesh. 8. And his disease was very grievous, so that there was no breath left in him. 9. For behold, on the city which is called by my name I am beginning to do evil in this day. 10. And God saw that it was good.

1. (b) וַיֹּאמֶר אֱלֹהִים אֶל-תִּירְאִי בְּאֵי עֲשֵׂי כְדָבְרִי 2. וַיִּקְרָאוּ
בְּשֵׁם-אֱלֹהֵיהֶם לֵאמֹר הַבְּעַל עֲנִי וְאִין קוֹל וְאִין עֲנָה אַתֶּם. 3. וַיְהִי
דְּבַר-יְהוָה אֵלָיו לֵאמֹר קוּם לֵךְ מִדְּבָרָה 4. וַיָּבֹא מִלְאָךְ-
יְהוָה אֶל הָאִשָּׁה וַיֹּאמֶר אֵלֶיהָ הִנֵּה-נָא לֹא יִלְדָתְךָ וַתֵּהָרֵן בֶּן
5. יְהִי מְאֹרֶת בְּרִקְיעַ הַשָּׁמַיִם. 6. פָּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ
7. וַיֹּאמֶר אֱלֹהֵי-יִשְׂרָאֵל הִנֵּה אֲנֹכִי מֵת וְהָיָה אֱלֹהִים עִמָּכֶם וְהָשִׁיב
אַתֶּכֶם אֶל-אָרֶץ אַבְתֵּיכֶם. 8. וְשִׁמְרָתְךָ אֶת-כָּל-אֲשֶׁר אֲנֹכִי
מְצַוֶּה הַיּוֹם. 9. וַיַּעַל וַיִּבֶט אֱלֹהִים. 10. וַיַּעַשׂ הַמֶּלֶךְ כְּכָל-
אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים.